VOL. II. JUNE, 1906. NO. 3.

The Middlebury Campus

MIDDLEBURY COLLEGE,

FOUNDED IN 1800.

REQUIREMENTS FOR ADMISSION—CLASSICAL COURSE.

LATIN.—Grammar, including Prosody; Cæsar, four books of the Gallic War; Cicero, six orations; Vergil, six books of the Æneid; Latin Composition; History of Rome, through the Antonines.

GREEK.—Grammar; Xenophon's Anabasis, four books; Homer's Iliad, three books; Prose Composition; History of Greece to the death of Alexander.

Real equivalents will be accepted in place of any of the requirements named above.

MATHEMATICS.—Arithmetic, including the Metric system; Algebra, through Quadratic Equations; Wentworth's Geometry, five books.

ENGLISH.—The reading recommended by the Commission of Colleges in New England on Admission Examinations.

REQUIREMENTS FOR ADMISSION—LATIN-SCIENTIFIC COURSE.

The same as for the Classical course, with the exception of the Greek, in place of which is required a knowledge of English History such as may be secured by thorough study of a work like Montgomery's; American History, based on such a work as Johnston's; and the outlines of American Literature; also French or German as follows: French 1. Ability to translate simple prose at sight. For this purpose, at least 400 pages of text should be read. French 2. Proficiency in the elements of grammar. German 1. Ability to translate simple prose at sight. For this purpose, at least 250 pages of text should be read. German 2. Proficiency in the elements of grammar.

For more definite statements see College catalogue.

Students from such fitting schools as have thorough courses fully meeting the above requirements will be admitted without examination, on the certificate of their respective principals that they have completed the courses and mastered all that is required for admission. Blank certificates for either course will be forwarded on application.

GENERAL INFORMATION.

The College is finely located in the midst of a beautiful park in the village of Middlebury, Vermont. The locality is healthful, and the College offers the advantage of thorough instruction at a moderate cost.

The courses of instruction are of two kinds, required and elective, and each student is required to have at least fifteen hours of recitation a week. All the studies for the Freshman and the first two terms of the Sophomore year are prescribed. In the Junior and Senior years, nine and six hours respectively a week are prescribed, the studies for the remaining hours being selected by the student from the elective courses offered. These are numerous, and varied from year to year.

The College Library contains about 26,000 volumes. It is open to students every day except Sunday; all books are accessible to them, and complete catalogues indicate the location of each volume.

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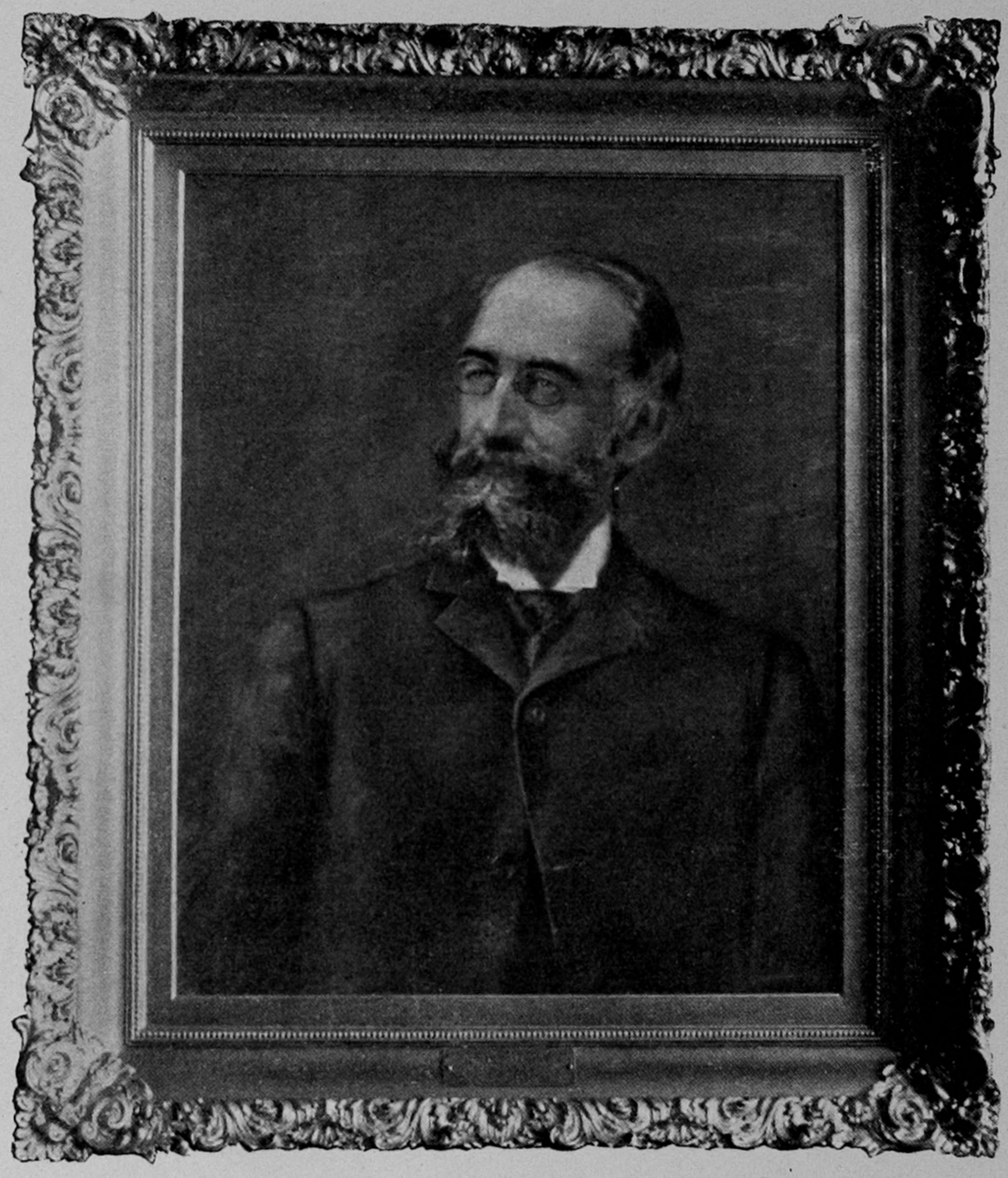

William Wells Eaton.

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THE MIDDLEBURY CAMPUS

Vol. II. *June, 1906.* *No. 3.*

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EDITORIAL.

WITH this issue of THE CAMPUS, we close the record of another college year's work. On the whole, it has been a successful year—a year upon which we look back with some pride and with comparatively few regrets. It has been a prosperous year for THE CAMPUS. The paper is upon a good financial basis and has been greatly increased in size. With the return of Professor Wright to the headship of the editorial staff, we shall be able to combine the old quality with the present increased quantity, thereby making a paper of which the college may well be proud. The retiring faculty editor-in-chief feels that his highest claim to commendation will be that of having aided in keeping the ship afloat until the captain could return.

IT is a pretty practice among the Florentines to go to the Cascine meadows on the morning of Ascension Day and search for crickets. The little creatures are then shut up in tiny cages and are believed to bring good luck to their possessors. On the streets upon that day hundreds of these cages are exposed for sale, each with its little captive on a leaf of green. Some insist, however, that if one is to secure the happiness he seeks, the purchased article will not suffice—he must catch his own cricket and make his own cage. Which thing, perhaps, is an allegory.

MIDDLEBURY FIFTY YEARS AGO.

During my college course (1852-56), there were, strictly speaking, only two college buildings, Painter Hall and the chapel building, though the original building, the white, two story wooden structure standing on the site of the present High School, was still used by three or four students who preferred the comparative seclusion of that place. All the rooms of Painter Hall were devoted to dormitory purposes, except two—the one in the middle section, on the north side of the hall up one flight, which was occupied by the tutor; and the back one diagonally opposite the tutor's room, which was devoted to the library of the Philadelphian society, the librarian of which always occupied the room directly opposite the tutor's. The chapel building had in its basement a room in the southwest corner containing a small philosophical apparatus; in the northwest corner was the chemical laboratory. During my college course the department of natural sciences was not represented in the faculty, Prof. Horace Eaton having recently died. For some years instruction in chemistry was given by temporary lecturers, especially Dr. C. L. Allen and Prof. E. S. Carr. One flight above were the regular class-rooms. The freshmen used the northeast room, sitting in alphabetical order at the north and west sides of the room, the south side being devoted to the blackboard, and the center of the room to the stove. The sophomores had the southeast corner room, sitting likewise in the continuous seat that followed the wall on the south and west sides. The instructor's desk was of course at the east end. Back of the freshman recitation room was the library, which was opened twice a week (Wednesday and Saturday afternoons) by the tutor, who was *ex-officio* librarian. The library room was dark and the books were poorly arranged. There was not even a catalogue of them. A little later a catalogue was printed, but it had no topical classification of the books, the titles being inserted, if I rightly remember, just as they were found on the shelves.

On the next floor over the freshman room, the juniors met their instructors. This room, however, had a different arrangement of the seats. They consisted of simple benches running across the room from north to south. In this room evening devotions were held, conducted by the members of the faculty in turn. The senior recitation room was over that of the sophomores, but did not occupy the whole space; the eastern part was the President's room and was used for faculty meetings. The whole of this story west of the recitation rooms was used for morning prayers, for general rhetorical exercises, and for public exhibitions. This large room was also very high, occupying what are now two stories, and had a gallery at the south end.

So much about the buildings. The college grounds were the same as now in front, but on the back side they extended only a few rods. The ground in front of the college was rough and without trees, except three or four Lombardy poplars that stood east of Painter Hall. About this time, however, a beginning was made by Pres. Labaree in furnishing the grounds with trees. The walk from the village

ran as now, but extended only to the chapel. The only approach to the college for wagons was on the back side from the street on the north.

The faculty of the college was small. As already remarked, one of the chairs was vacant, so that the acting board of instructors consisted of a president, the professors of mathematics, languages and English literature, and a tutor. The president, according to the statutes of the college, was to teach moral and intellectual philosophy as well as political economy. But on account of the pressure of business connected with the financial relations of the college, the department of intellectual philosophy had been transferred to the the professor of rhetoric and English literature. This burdened the latter professorship so much that English literature was almost entirely crowded out of the college course. In my freshman year this department was held by Prof. Bittinger, but in the following three years by Prof. George N. Boardman, the only one of the faculty still surviving. The other two professors, Parker and Robbins, were in the prime of their professional life and remained many years longer at their posts. Prof. Boardman resigned after six years service. The tutor, during the first half of my course, was my brother Hiram, afterwards professor in Oberlin Theological Seminary; and in the second half, Solon Albee, afterwards professor of Latin in the College, when Greek and Latin had been made separate departments.

The college classes of my time were small, averaging about fifteen. Generally the classes grew smaller during the quadrennium. The class of 1855 numbered only six at graduation; my own class, twelve; that of 1857, somewhat more. As there were 46 rooms in Painter hall available for students, and often two occupied one room, the building easily accommodated all the students. The tutor was expected to see that order was preserved in the building, but there was seldom any occasion for his intervention. The classes being small were well acquainted with each other, and the relation was generally a pleasant one. There were no contests or "rushes" between one class and another. There were no attempts to break up class dinners, for the very good reason that we did not have class dinners.

In my day there was no class organization—no president, treasurer, etc. When there was occasion for any class action, the members were asked by some one to remain after the recitation, a temporary chairman was appointed and the action was taken. But we saw no need of a record of the meeting, and we had no occasion for a class treasurer, for we had no common treasury. Our expenses were individual, except perhaps two or three times during the college course when class expenses for certain purposes, especially at Commencement time, were incurred by class action. But this did not require a permanent organization.

The habits of the students were in general exemplary. There were exceptions, however. Intemperate drinking, while not frequent, was not unknown, and was perhaps relatively more frequent than now. I remember one man of the class of '57 who used to indulge in the use of liquor to excess not, it was said, because he had a craving appetite for it, but because

he enjoyed the mental stimulus produced by the drinking. He did not complete his course; and I fear that he may have come to serve as an illustration of a couplet occuring some years later in a college poem:

"One swallow does not make a summer—not at all;
But many swallows often make a fall."

Smoking in those days was comparatively rare. A number of students smoked, but the majority abstained, and no member of the faculty indulged in the practice. We were able to be social without cigars, greatly to the advantage of the scent of our clothes and our rooms, to say nothing of our purses and our general health.

The college was not free from some of those vices which, though intrinsically of rather "hideous mien," had become so familiar that even the more steady and exemplary students sometimes allowed themselves not only to "endure," but to "embrace" them. Here belongs the essentially barbarous custom of hazing which, though not very frequent, yet occasionally was indulged in. Here also may be mentioned the practice of "lying off demerit" which was, and perhaps still is, largely looked on as mere smartness without any moral quality, being one of the outgrowths of the strange notion that teachers and pupils are natural enemies of one another, so that deception of a teacher is to be likened to the deceitful stratagems of a military leader. Kindred to this is the curious ethical principle which has become deep-seated in our schools; viz, that to tell of a rascally deed is worse than to commit it. So far is this doctrine practically carried out that, some years after my college days, there was a student who stole all his fuel from his fellow-students, and was generally known by them to be doing so, but they were all so "honorable" that they submitted to the loss rather than expose the thief.

In my day there was only one secret society in college—the ΧΨ'S—until in my junior year the ΔΚΕ fraternity was introduced, followed soon afterward by the so-called anti-secret society, the ΔΤ'S. This increase of attention to fraternity affairs completed what was already threatening to come—the extinction of the old literary and debating society, the Philomathesian, to which nearly all the students had always belonged. This society had a good library of its own in the chapel building, and used to give annually a public exhibition, consisting of a debate, oration, and poem. During my freshman year, the society voted to divide itself into two organizations in order, by provoking rivalry, to awaken new interest in the objects of the society. The scheme failed to accomplish its object; the society soon afterwards expired and its library was merged into that of the College. The Philadelphian Society, representing the religious interests of the institution, survived longer, but has since been replaced by the Y. M. C. A. It is a question whether one or more open literary societies would not be better for the college than any number of secret fraternities.

Fifty years ago there were no elective studies, except that in the so-called short term of five weeks before the beginning of the spring term proper, those students who had not been teaching school during the winter were expected to come back, and pur-

sue such studies as they might select among a number offered. During this period the recitations were not marked. The winter vacation was a long one, extending from the end of November to the first of March, expressly in order to give students an opportunity to earn money by teaching winter schools. Most of them improved the opportunity.

The rank of students in scholarship was determined by marks, the maximum number used being 12. A man was said to "twitch twelve" when he made a perfect recitation. Those who tried to maintain their standing by the use of "ponies" in the class room were said to be guilty of "sucking." One's rank was fixed by the average of the term marks and the mark at the term examination The examinations were all oral. We were examined not only at the end of each term, but at the end of each of the first three years on all the studies of the previous part of the college course, and we had no leisure time given us in which to prepare for the ordeal. We were roused up at 5 a. m. (6 a. m. during the shorter days), got through one recitation before breakfast, and so had more time for study than is afforded by the arrangements of these more easy-going times!

For many years before 1856, the conferring of college honors by the faculty on the ground of scholarship had been for some reason suspended. It was resumed at the time of my graduation. During the previous years, the students themselves elected those who were to have honorary parts in the junior exhibition and in the commencement exercises. The highest honor was to be chosen to write the literary conference, a debate usually participated in by three persons, the writer selecting the other two. At the junior exhibition there was also a dialogue which was expected to furnish some wit and fun. Poems were a part of the performances when there was anyone in the class able to write a poem.

As to games and athletics, my story is soon told. In those days the students had no games. There was no baseball, football, lawn tennis, boat racing, or anything else of that sort. We got our exercise by walking, and thus were saved much danger of fractures and bruises, as well as waste of money, loss of time, and feverish excitement involved in taking part in athletic games and in traveling to witness them.

In general, the college life of half a century ago may seem to have been lacking in much that is now regarded as almost essential to college life. But if, after all, the main object of a college education is the cultivation of the mind and the development of a manly character, it cannot be said that this object was not as well accomplished then as now. Certainly study was the main thing thought of and attended to; and it is no discredit to those times, as compared with the present, that public interest in the college manifested itself in large and enthusiastic attendance at exhibitions of declamation, oratory, and skill in debate, rather than in shouting crowds gathered to witness displays of animal strength and corporeal dexterity. At all events, Middlebury College in the first half of its existence succeeded in producing relatively more men of note than any other college in the country.

C. M. MEAD, '56.

COMMENCEMENT.

The One Hundred and Sixth Commencement of the College began on Sunday, June 24, with the Baccalaureate Sermon by President Brainerd. The text was from Luke, XXIV : 26—"Behooved it not the Christ to suffer these things and to enter into His glory?" At the close of his sermon, President Brainerd spoke to the graduating class as follows :

MEMBERS OF THE GRADUATING CLASS :—

You have already learned that this is an age of intellectual unrest. Radically new theories are continually arising, in theology, in medicine, in politics, in sociology. Men are wildly eager to bring in a better era ; and the kingdom of heaven is being taken as by violence. But I trust you have learned also, during the past year, the need of a wise conservatism in all efforts at progress. Only by holding to the truth achieved in the past, and by adding more exact details revealed by the clearer light of the present, can we hope for any real advance. The strongest and best governments on earth are not the product of violent revolutions, but of long and quiet growth. The great lesson of evolution is that the higher forms of life have come through the betterment of permanent types.

You are now to leave the quiet retreat of the college to face the real work of life. You will have much both to learn and unlearn in the next few years. Many a bright vision of youth will doubtless prove to be but a mirage ; many an ideal you will be perhaps tempted to discard as impracticable. Let this be to you my parting counsel. Remember that he who goes forward in life with integrity of purpose and manly courage, can never meet with failure. He doubts, only to believe again with a purer faith. He dies to old experiences, but only to live again in a realm of higher thought and purpose. You may have occasion to mourn for a while over disappointed hopes, but straightway build brighter hopes on firmer foundations. You may regret the overthrow of past illusions, but let them pass away only to give place to the enduring truth.

May God bless you and guide you in all the coming years.

CHRISTIAN ASSOCIATIONS.

The address before the Christian Associations was given by Rev. George N. Boardman, D.D., '47. Doctor Boardman chose for his theme the life and services of Rev. Dr. Thos. A. Merrill. We print the address in full :

DR. BOARDMAN'S ADDRESS.

"A great man who never did any great thing," was the comment of a Vermont pastor at the time of Dr. Merrill's death. The critic was acute in judgment, not given to indiscriminate admiration.

"The first citizen of the state in any profession," was the remark of another pastor not less accurate in his estimates, and more generous in his sympathies.

Rev. Samuel Hurlburt of New Haven met Dr. Merrill at frequent county gatherings after he had retired from the active pastorate at Middlebury, and to the question how the doctor stood among his associates, replied, "He is the life of the association."

An earlier pastor at New Haven,

Dr. Josiah Hopkins, replying to the same question, said: "I once answered that question in this way, 'You have been in a workshop and seen machinery in motion, buzzing saws, whirling lathes, swinging hammers, and then have gone to the room below and seen a long shaft turning on its axis and sending through leather bands its resistless force to the room above; well, that shaft is Dr. Merrill.'" He added words to this effect: "All gladly accepted his leadership."

In the year 1836 the ministers of the state were divided into two parties over the evangelistic work of Jedediah Burchard, who had in the then recently preceding months been employed in several Vermont churches. Partisan feeling ran high at the state convention. It was no time to spare dignities. The minority fell under some overbearing criticism, directed specially towards Dr. Merrill. Yet one of his opponents said to me, "we knew all the time that he was *primus inter pares*." He himself accepted that position; he made no self-defence.

At a meeting of the Addison County association soon after Dr. Merrill's death, Rev. Josiah F. Goodhue of Shoreham, preached an excellent memorial sermon, setting forth the marked features of his character. At an interlocutory gathering the next morning, with much laudation, there were some critical remarks intermingled. One said his sermons were not always orderly and logical, and turning to the preacher added, "he could not write so good a sermon as yours of last evening." Goodhue burst out vociferously, "his mind was as much larger than mine as Vermont is larger than Addison county."

One eminent pastor said he did not care to attend the state conference "so long as Pope Merrill ruled."

A man concerning whom such utterances were afloat must be worthy of notice.

Andover, Mass., was his native town. He was born January 18, 1780. He was connected on his mother's side with the large and highly respected Abbott family of that place and received the name of his maternal grandfather, Thomas Abbott. He showed an aptitude for study before he left that literary centre, but was taken with his father's family to Deering, N. H., when he was six years of age. In this rural town, with a population of a little over 1400 in 1823, and less than 600 at the present time, his father was a prosperous farmer, a deacon in the Congregational Church, and his house seems to have been one of the old time ministers' taverns. He was not unmindful of his son's education and sent him to one and another of the district schools in town, as one might happen to be in session. He sent him to Andover, Phillips Academy, in 1795, and afterwards placed him under the instruction of Rev. Zephaniah H. Moore, who was supplying the pulpit in Deering and boarding with Deacon Merrill. There were other neighboring ministers under whose tuition the young man came in preparing for college. He was noted for his devotion to his work, studying fifteen hours a day. He must have begun his Latin at Phillips Academy, and later have given attention to mathematics and the natural sciences of which he was fond, but have deferred Greek.

After studying Greek two months he entered Dartmouth College in 1797.

His class was one of the best in the early history of the college, and graduated thirty in number in 1801. In the sophomore year he held the second place; in the senior year he was accorded the first place by the unanimous vote of the class, not by appointment as valedictorian. The valedictory was not then the mark of highest honor. The second place in the class was held by Daniel Webster. These facts concerning college life I derive from Professor Meacham's funeral sermon. He was long intimate with Dr. Merrill and there is reason to suppose that he had very full information from him on these topics. He thus described the college life of the Dartmouth student:

"Fifty-five years since (the sermon was preached in 1855) a stranger wandering by night over Hanover Common might hear the night winds sighing in the edge of a broken wilderness on the east and the quiet murmer of the river on the west; the lights in the neighboring dwellings are extinguished. He turns his eyes to the college edifice and there are yet two burning side by side, only a thin partition between them, often in the same room. There are two young men bending their minds to the same work. The one is Daniel Webster the other is Thomas A. Merrill. These young men though apparently competitors for honor, members and perhaps champions of rival societies, were always on the most friendly relations. They had such magnanimous and noble bearing as became men of such intellects and such hearts."

After his graduation, Merrill, as he was then known, remained three years in Hanover, two years as preceptor of the academy in that place, and one year as tutor in his alma mater. During this time he made a profession of religion in the college church and read theology under the direction of Dr. Asa Burton of Thetford in this state, still Vermont's foremost theologian. He was invited to remain in Dartmouth another year, but had already engaged to take the office of tutor in Middlebury College. He reached Middlebury September 6, 1804, and took up the work of instruction in the college. On the 10th of the following January he was licensed to preach by the Grafton Presbytery. His first sermon in Middlebury, except a funeral address, was preached February 10th, 1805. He, with others, supplied the pulpit till July, when he took sole charge of it. In August he was invited to take the pastoral care of the church, a call which he accepted on the 27th of the following month. He was ordained the 19th of December, Dr. Asa Burton preaching the sermon. From that date till October 19th, 1842, he was sole pastor of the church, thereafter senior pastor, without ministerial duties or salary till his death.

His ministry was a remarkably successful one. He was installed pastor of a church of eighty members. The number was more than doubled within a year; within five years the number rose to 300. From 1810 to 1842 the church was the largest in the state. "Middlebury in a few years (after his settlement) became the most sunny spot and centre of evangelical influences, which spread out over the neighboring towns, and exerted a most powerful influence on the religious character of the state." So reports Goodhue.

The church at one time numbered more than six hundred members. Dr. Merrill received during his pastorate 1234—an average of 34 a year. These were brought in mostly in revival seasons—such seasons were accounted fifteen in number by those who chronicled the events of the period. Many of them were accompanied by marked results. Interesting notices of them may be found in Mr. Goodhue's Memoir, and in contemporary accounts of some of them in the religious periodicals of those days. One of them, that of 1835, when the noted evangelist, Jedediah Burchard spent some weeks with the church, attained some notoriety. The movement among the people was one of great power. In the course of a year two hundred and thirty-five united with the church. It was to many a matter of surprise that Dr. Merrill and Dr. Bates, the president of the college, should resort to the new measures at that time adopted to awaken religious interest, and should employ the theatrical Burchard as a helper if not leader. Both these men fell under criticism and reproach. It is not important now to come to any decision as to merit and demerit in the case, but we can say that the course of these men rather than that of their opponents was prophetic of the future.

But our attention is now turned chiefly to the man himself. He was a kingly man, not noticeably large, but of good stature, manly form, vigorous in movement, a man to attract attention anywhere. And his animation was more impressive than his physique. His ample brow, full temples, speaking countenance gave immediate assurance of intellectual strength, yet it was not strength so much as readiness and vivacity that was indicated by his appearance. He had not the overjutting eyebrow, but the eye, mild, calm, not obtrusive, yet irresistibly attractive, gleamed with a liquid brilliancy that can be acquired only as a gift of nature; no art can produce it. The mouth combined repose with a readiness to speak to an extent I have never seen elsewhere. The portrait by Mason is an excellent likeness; some of the portraits of Coleridge have striking points of resemblance to it.

Neither body nor mind belied the appearance. He had great *physical* strength. His profession gave him but few opportunities to display this gift, but in the early years of his ministry his instinct of leadership prompted him to take a prominent place at fires, of which the town had not a few. He told me himself that until fire companies were formed, he rather assumed to command at such times, and some old inhabitants, long since gone, have told me that amazing feats of strength were reported of him on such occasions

His *mental* processes were intuitive rather than reflective. He was not a man to think out a scheme of philosophy in his study. He did not put great value on that which was simply theoretical or abstract. But he had remarkably quick perceptions accompanied with a broad grasp of principles and a minute apprehension of details. He was as far as possible from boasting, but he said to me once that a trained memory could hold a good many things; he thought he could carry sixty items in his mind when he was making a speech.

It was not natural to him to prepare

an expression of his thoughts, though he learned to be cautious and deliberate when he felt that weighty responsibilities lay upon him. In ordinary cases his mind was impatient of hindrances. Goodhue, in his Memoir said, "his pen was in his way, that he fell below his best even when he made use of brief notes." This biographer, perhaps unintentionally, seems to convey the idea that his ability as a writer was not eminent, was not on a par with his abilities as manifested in other ways. Great prose writers are few, critics allow to us Americans four. Dr. Merrill was *not* one of the four; nor did he give evidence of finding delight in words and phrases, in diverting himself by a resort to Shakespeare or Burke, but he had all the powers requisite to a strong writer. It was said of him that by his natural tendency to observation and classification he could have attained eminence in natural science. In preparing documents of business for public bodies he was punctual, exact, methodical. In preparing constitutions and by-laws for societies of benevolence and reform, which he did more than once, he did work that was permanent. In the three published discourses which I have seen, to say nothing of newspaper articles which attracted wide attention he showed that he was perfectly able to compose compact, logical and eloquent treatises. His election sermon, preached before the legislature in 1806, presents the value of religion to the state with great clearness and glowing patriotic sentiments. His sermon before the Domestic Missionary society, delivered at Royalton in 1833, in grasp, in prophetic outlook and earnest appeal, is one of surpassing power. His sermon on the history of Middlebury, preached in 1841, is a model of condensation and statistical array that has rescued the early experiences of the town from oblivion and will place its inhabitants under obligation to the end of time. It is greatly to be regretted that he did not more habitually embody his thoughts in discourses carefully prepared for the press. Still it must be granted that the platform was his throne of power. It was when public interests were to be defended, when religious institutions were to be guarded, that his great powers came into full play.

To such qualities as these there was added a bubbling humor. It appeared incessantly and continued to his dying day. It was expected to manifest itself on almost all occasions. He would sit down to sober conversation as naturally as any one, but even business talk was apt, at some points, to call out coruscations of wit. One meeting him casually might have questioned his absolute sedateness of character. This would be a sad mistake, for no one was more devoted to serious and useful occupations. He was fond of history, prepared a very useful account of the Congregational churches of the state for Thompson's Vermont. He early began to save and bind in book form the pamphlets that came into his hands. Commending the habit to one of our students, T. S. Pearson, when Pearson noticed that the *later* collections were larger than the early ones,—"Yes," said the Doctor, "as I grow older I think I grow cunninger, the larger volumes don't cost any more for work and only a *leetle* more for sheepskin."

In giving an account of a great revival, perhaps that of 1816, he said: "for a long time the people were very attentive to the preaching on the Sabbath and very much interested in the truths of the gospel, but there were no conversions, no one for a long time seemed effectually moved; finally toward the end of summer it was reported that one person was indulging hope, soon another, then several, and the reports came in so fast I began to be afraid everybody would get a hope." Then, instantly, he turned to tell of the blessed effect of that work of grace.

His humor saved him from falling into cant or commonplace moralizing. He detested war, sought to promote peace, but his wail over a sad report from the Crimean contest was,—"I wish the millennium would begin." In his declining days he was very much disabled by disease of the heart. I saw him once going up the stairs, using hands and feet on the stairs (not touching the banister). He would have excited our sympathy if he had said,—"My infirmity compels me to go as I can," but he put it in this way: "I a'int a monkey if I do go on all fours." He did not cultivate an urban fastidiousness in his playful moods. He agreed with his classmate Webster as to the method of effective address; Webster said: "the orator must move onward, right onward to the goal." Merrill said,—"he must get the point clearly in his eye and waddle straight towards it."

Dr. Merrill's idea of pulpit work will give us a good view of his character. His sentiments were pronounced on this point. He was not indifferent to pastoral work in household visitation, but he considered the ability to address audiences, the highest natural gift of the minister of the gospel. He believed that a congregation could be spiritually moved by the spiritual emotion of the speaker brought to expression. Some stirring revivalists have believed that the Holy Spirit by inspiring one human soul imparts an inspiration to another soul hitherto unmoved, as if the two human souls for a moment became a unit with common sentiments. Probably Dr. Merrill never adopted such a philosophy, but he had tendencies of thought that would suggest that idea. "Eye catching eye, and heart mingling with heart," is an expression which he used. He said to me,—"I would as lief have Dr. Griffin's power of address as President Edward's power of thought." He very much admired Professor Meacham's oratorical power, and said, "Very few men can throw themselves on an audience as he can."

He said to me that he felt bound, while speaking, in early life, but he thought in later years "The Lord had let him out a little." He attended the anniversary exercises at Mt. Holyoke when his daughter graduated from that institution. He was unexpectedly called upon to make an address. Female education was a pet theme with him, and the report was that he quite threw into the shade all the other speakers of the occasion. He exemplified in a somewhat rude but not artificial way, the Demosthenic direction for oratory—action is the first thing, and the second and the third; and St. Augustines's like prescription, making pronunciation the first, second and third requisite.

It was well understood that the college students valued his extempore

addresses as much as his studied discourses. These were characterized by animation more than by logic. He once said to me that his preparation for his ordinary week-day meetings was not fixing upon items that were to be set before the audience, but by selecting a subject which interested him and then looking at it. He said, when he had looked, and looked, and looked till things began to grow large, he felt ready to speak.

Professor Meacham, a student in college when Dr. Merrill was at his best, in his funeral discourse speaks thus of him:

"You all recall the feelings with which you saw him passing the broad aisle of the old church, the plain edition of the Bible with folded and dog-eared leaves under his arm. The preliminary and devotional exercises are past. He then begins his theme. His rule was to make his exordium entirely impromptu. If he should use anything in his opening remarks that he had ever thought of before he sprang to his feet, he looked upon it as the signal of failure. Then it was that he laid all nature and history and literature and art (under service) to bring him illustrations to the subject before him. And as some new thought roused his great heart he moved backward and forward on the platform, half on wing and half on foot, himself the most deeply stirred with the excitement that should lead the saint or sinner to the discharge of his duty."

Between written discourses and impromptu addresses there is a third class of speeches as distinctive as either of these. The orator often has to debate a question which is of popular interest. Dr. Merrill often entered into the discussion of questions of this kind before the State Convention of the churches. One who heard him on various occasions has described his speaking in this way: "He began calmly, passed from point to point clearly, stated the considerations that bore on each side of the question, so that one for a time might be in doubt which side he would take, but finally would array the reasons for the course he preferred, 'for this consideration, and this, and this, I think the Convention had better do so and so.'" My informant said, he generally carried his audience with him.

Goodhue has given this remarkable description of his method of address: "The field on which he made his greatest display of mental strength was in debate, as it springs up in deliberative bodies. It was not his practice to lead off in the commencement of a discussion; but generally to wait until others had spoken. While listening to them, the whole subject seemed to be shaping itself in his own mind, and when he came to speak, it was so clearly elucidated, that nothing more seemed needful to be said, and however discordant the views of the assemblage had been before, there rarely failed to be a general unanimity of opinion at the close of his remarks."

Dr. Lyman Beecher said to his pupils: "It is not of so much consequence what you say as how you say it." A good deal has been said in late years about "The art of putting things." This is important, but does not cover all the ground. Moreover the minister is not simply an orator. The orator is an artist. Action, the best truest action may make him frequently in an hour's speech a figure

that a painter would like to perpetuate upon canvas. And his sonorous voice may be as impressive as strains of the highest music. But these elements do not make an orator unless he gives utterance to thoughts that impress the intellect. Much less can a minister, preaching as often as the Sundays come, command an audience by attitudes and musical notes. Marked excellencies in these things become common place by familiarity, as you might pass without notice a Murillo or a Raphael hanging in its accustomed place in your parlor.

I think, if Dr. Merrill had attributed less, proportionately, to oratorical power and more to well elaborated logical thought, he would have stood better in his parish at the end. His reputation in the state did not wane; it helped to sustain him at home, but his hold upon his church and his usefulness in the college corporation were not, in his later life, what they should have been, and would have been, if he had set a higher value upon pure intellectual power.

I am confident that Professor Meacham was of this opinion though he would have been reluctant to criticise Dr. Merrill adversely. He says in his funeral sermon, that after his early years in the ministry he did not preach argumentatively, but persuasively, and with the use of illustrations. He says that equal intellectual effort would have produced profound logical discourses, but the preacher's aim was to rouse his hearers to action.

It has been a matter of frequent discussion whether a pastor should confine his labors to his parish or should seek to enlarge his influences by reaching out to other fields. Surely the parish has the first claim. Yet, when public discussions are raging there are among ministers those who are war-horses and rush to the battle. Dr. Merrill never lost his self-control, but it would have been impossible for him to be passive when works of great public interest were in progress. His mind readily grasped questions of popular moment; public address was natural to him, and he had a keen interest in the general welfare. One of our ablest college graduates, a congressman and a judge of high repute, said he was not sure but Merrill's name would have been as widely known as Webster's if he had entered political life. He said of himself, however, that he never claimed any comparison with Webster as a writer or extemporaneous speaker.

Vermont has never been a stage for great popular demonstrations, but Dr. Merrill availed himself of all the means offered to his profession for promoting the religious and moral advance of our commonwealth. He took an active part in the state convention of the churches, in the county association, was an earnest advocate of foreign missions and of home missions, he pleaded eloquently for the cause of temperance, when temperance societies were ridiculed, often by even good men, and with equal eloquence for the cause of peace, half a century before war-worship came to be considered both foolish and wicked.

His standing in the state will be best seen by a brief notice of his connection with the general or state convention. He was made scribe in 1806, not yet a year in his pastoral office. In 1810 he was made registrar and continued in that office until his death

in 1855. He preached the convention sermon in 1818 and was chosen moderator for that and the two following years. He was subsequently made moderator six times. No one else has been called so many times to preside over that body. Changes in business methods, and modifications to meet the wants of the times were often at his proposal, and he was prominent in almost all important committees.

It will be naturally asked, "Why should Dr. Merril with such a reputation and such a standing in the State, be dismissed from his pastorate?" He was sixty-two years of age, in the fullness of his strength and desirous of continued labor. It is not possible at this late day to give a full answer, probably the most decisive reasons could not now be brought to light. But there were some circumstances worthy of notice in this connection. Revival excitements had been carried too far in connection with the Burchard meetings. A reaction is sure to follow excess in such movements. Mr. Moody, for example, in his later years, was unable to awaken special interest in Chicago, the scene of his early wonder-working. It was now six years since the fruits of the Burchard revival had been gathered in. There had been no spiritual awakening. Nearly two-thirds of the accessions to the church in that period had been by letter. The aggregate of membership was seriously diminished. Those most interested in the church were anxious. What must be done, would be an inevitable inquiry. Some would think the pastor had lost his power; and many for one reason or another, would adopt that judicious phrase,—"perhaps a change would be for our advantage." But for whatever reason he was relieved of his charge October 19, 1842, thirty-six years and ten months from the date of his installation.

It is worth while to remark, in entering the class of dismissed ministers he was in good company. The ablest ministers have not alwayss retained their pastorates longest. His neighbor Bushnell of Cornwall was dismissed about the same time while still able to work. Bushnell was a man of genius, an effective preacher, and to this day, after Dr. Merrill, the most conspicuous pastor of Addison County. Jonathan Edwards, peerless among American divines, was almost spitefully ejected by his church, after a pastorate of twenty-three years.

There are striking parallels in the career of these two men, Edwards and Merrill. They were settled over their churches as young men, Edwards at 24, Merrill at 25. Their entrance upon their office was followed by a series of powerful revivals, which greatly enlarged their churches and most happily affected the entire community.

Each most heartily and earnestly approved and promoted revival influences. Attempts to rouse the churches were rendered ineffective by reaction from very powerful and widespread religious excitements. Both these men had opponents in their churches who were men of marked ability and high standing. Both these men were obliged to withdraw from the high offices which they desired to retain. They had their faults, their opponents were good men; it is not for me to say that their dismissal was not just. But if we had our deserts, who could stand? The real question is,—was it wise to depose them? My only answer is,

their reputation was increased by their dismissal and that of their churches diminished.

The truth is Edwards and Merrill, very different men in mental structure, were rather too large men for the ordinary affairs of life. Pliancy and self-adjustment were not in their line. They had broad comprehension, clear views, firm convictions and strength of will. It was inevitable that in the pastoral office—a kind of autocracy, they should excite opposition and call forth resistance. But their works follow them, and are among the most gracious providences in New England history.

Dr. Merrill's life of retirement after he resigned his pastorate, was long enough to be noticed as a period by itself. For twelve years or more he continued to be a conspicuous figure in the community, yet without any effort to be such, It is enough to say he continued to be himself. He stood alone; did not entangle himself with the work of his successor in the ministry, was a loyal parishioner and an upright citizen. He exacted no homage but easily stood "the observed of all observers."

He might be compared to the cherished structure of a former time amid the changes going on around him. He was like a temple of Vesta or the column of Trajan in modern Rome. The visitor gazes upon them. They speak for themselves. The doctor was known as the embodiment of past wisdom carried forward into the serenity of age. He acted from early life and through life upon certain principles which he had laid down for his guidance. When he entered college, before the days of temperance societies, he resolved not to use intoxicating drinks or to indulge in gambling. The restraint upon appetite he carried through life, so that even as a guest amid profuse hospitality he kept himself—not fastidiously or ostentatiously—within prescribed limits. In his parish work he met his appointments. His rule was: "never stop for a storm." He used to say, "I never take counsel with my horse; if I can go, he can." He had the reputation of business capacity. He settled one or two estates with credit. He questioned the profit of farming for a professional man, and said, "I abhor land." He declined to enter into a speculative enterprise, which he supposed would be very remunerative, out of regard to the dignity of the pastoral office. He said that on entering the ministry he determined that he would have no violent intimacy (violent was a favorite word with him), with a minister of another denomination. He said of a rather rough man, he never cared to know what kind of claws he had.

He rested with remarkable composure on principles once settled. He was persuaded to read Dr. Edward Beecher's "Conflict of Ages." He said before the Ministers' Association, "I am very sorry I read it. Suppose I should preach to a congregation, beginning thus, 'I think there is a strong probability, if you will, a violent probability, that God is just,' I suspect the people would think I had mistaken my calling." In his pastoral work his motto was: "follow providences." This became almost a superstition in revivals.

Such practical maxims, old saws we may call them, were known to lie treasured in the doctor's mind and

there was a sage in Middlebury as well as in Concord or in Athens.

The twelve years that followed his retirement from the pastorate were not years of enforced labor, but they were by no means years of idleness. Activity was natural to him. He was treasurer of the college ten years. During all his Middlebury life he was interested in the college, and nearly all that time a trustee; in later years making it an object of special attention and remembering it in his will. After 1842 he preached for a time in Brandon and for several years preached and did pastoral service in Weybridge.

In addition to these occupations he diverted himself with gardening, especially with grape culture. It has been noticed that he was fond of natural science; in later life he was an up-to-date student in geology.

Thus the decline of life was useful, happy, serene, spent amid social enjoyments with a calm waiting for the end.

The end was a befitting one. He had for weeks been obviously losing strength and it was clear that his departure was at hand. He had for more than forty years prepared the docket of business for the state convention, as its registrar; he prepared it for the approaching meeting of 1855 with his own hand, though he was aware that he could not be present. With this his public work closed. I was present at a conversation between him and President Labaree when his physical debility was already manifest from the tremor of his utterance. He spoke of the future with perfect clearness and calmness, indeed with the tones and forms of expression which had always characterized him. He said (I use very nearly his language), "I am desirous that the end should come. I should be glad to have it come to-night. I have long thought of preparation for another life, and if I am not prepared to go I never shall be. I may as well go now. But I feel sustained by the presence of God. I have long felt myself to be in communion with Him. My experience has been of a low kind, perhaps, but all nature has seemed full of God. I have considered that I could see Him in the sunshine and in growing vegetation, and I feel that he is constantly with me." This interview occurred but a few days before his death.

Professor Meacham by two quotations points to the persistency, the oneness, of his sentiment as to the worth of the Christian faith. In a sermon before the Vermont Legislature in 1806, before he had been a year in the pastorate, he uses this language: "The happy effects of religion in most singular measure (appear) when the lamp of life begins to grow dim. It alleviates the distresses of declining life and animates the soul with the prospect of other joys which are incorruptible, undefiled and fade not away." Fifty years afterward, animated as of old by tidings of a religious revival, he heard of unusual interest among the students in the college, and wrote to them: "You probably know that I am wasting under the influence of a disease that is carrying me slowly but certainly to the grave. I see the King of terrors approaching step by step; but death has no terrors for me. I know in whom I believed. I commit the interest of my undying spirit to His faithful keeping. What calm composure do I feel in relying entirely on

the merits of the Savior I have so long preached to others!"

It is impossible to give an adequate description of Dr. Merrill by recounting the items that made up his character. It was the man himself that made the mark. His qualities combined constituted a superb manhood. His simple presence attracted attention in any assembly. The ease and naturalness with which he took a leading place, the readiness with which it was accorded him, can only be known by those who have seen it.

It may be that he was surpassed in particular qualities by several of his associates in the State. The published sermons of Daniel A. Clark of Bennington would indicate that in the emphatic, assertory, sledge-hammer style of preaching he would take a higher place; Willard Child has been spoken of by some as, in his Pittsford ministry, from 1827 to 1841, the best preacher in Vermont. Worthington Smith of St. Albans has been compared to Saurin as a sermonizer. William H. Lord received high encomiums from legislators who, session after session, sat under his ministrations at Montpelier. Other names might be mentioned in the same manner. But no one of these would be thought of as, on the whole, a rival of Dr. Merrill.

There was at once a wholeness of compass and singleness of aim which gave him a preeminence. For a cordial unquestioning acceptance of the gospel, no one was his superior. For large views of the application of the gospel as the remedy of human ills, the remedy for intemperance, for war, for dishonesty, for personal and neighborhood strifes, few were his equals. For devotion to the gospel as a field of labor, an appointed field where he was here and now to work out his destiny, there are too few like-minded in the modern ministry. For the valuation of cooperant forces, such as associations, societies, products of the printing press, addresses on critical occasions, he was among the foremost. For readiness to obey what he deemed a divine call, to follow the pillar of fire and of cloud whithersoever it moved, he was not surpassed.

In capacity for leadership in the use of the forces here noticed and in the life-long habit of putting them to service, he had no peer in the state.

I think, then, the critic whom I first quoted was mistaken. He did do one great thing. He took the leading place in the ministry of Vermont before he was thirty years of age and held it for forty years.

MONDAY.

A drenching rain prevented the holding of the Class Day exercises on Monday forenoon. In the afternoon, the alumni crossed bats with the college team, the college winning by a score of 7 to 4.

GLEE CLUB CONCERT.

In place of the usual Pearson recital, the college glee club gave a very enjoyable concert on Monday evening. The club has done good work under the leadership of Mr. Rodeheaver and deserves much commendation.

PROGRAM.

"Happy Songs of Long Ago," - Nevin

GLEE CLUB.

"Love's Old Sweet Song," Molloy-Parks

QUARTET.

Reading, - - - Selected

I. D. HAGAR.

Tenor Solo—"Kings of the Road," Bevan

J. N. RODEHEAVER.

"The Worship of God in Nature," Beethoven

GLEE CLUB.

Duett—"The Hunting Song," Bullard

W. S. MAGGS and R. A. STEVENS.

Cornet Solo, with violin obligato,

J. L. LOVEJOY and C. S. HADLEY.

"Remember Now Thy Creator," Rhodes

QUARTET.

Baritone Solo—"There's Where My Thoughts Are To-night," - - Stahl

C. M. WALCH.

"Down on the Farm," Arr. by Macy

GLEE CLUB.

Reading, - - - Selected

L. B. TOBIN.

"When the Little Ones Say Good-Night," Macy

QUARTET.

Instrumental Trio—"Over the Fence,"

C. S. HADLEY, A. W. PEACH, D. STUART.

"Here's a Cup to the Wave," Veazie

GLEE CLUB.

ALUMNI DAY.

The prelimiary meeting of the Associated Alumni was held in the college chapel Tuesday forenoon at 10 o'clock. In the absence of the president and vice-president, Prof. C. M. Mead, '56, was chosen to preside at the meetings. The only business transacted was the appointment of a nominating committee to propose a list of officers to serve for the following year. Prof. W. E. Howard, '71, Prof. A. D. Mead, '90, and Mr. H. A. Hinman, '98, were appointed as this committee. The meeting then adjourned to the exercises at the church.

The public meeting of the Associated Alumni was held in the Congregational church at 11 o'clock. The address was delivered by Prof. A. D. Mead, '90, of Providence, R. I., and the poem was read by Rev. Junius E. Mead, '90, of Troy, N. Y.

PROF. A. D. MEAD'S ADDRESS.

SPONTANEOUS GENERATION AND EVOLUTION as Illustrations of the Theoretical and Practical Value of the Study of Biology.

"Science," says Huxley, is trained and organized common sense, differing from the latter only as a veteran differs from a raw recruit." Science is not occult, and a scientist is not a magician—not excepting Thomas Edison and Luther Burbank.

The aim and object of science is to find out, not the causes of natural forces, but their methods of working. When, in our enthusiasm over startling discoveries and ingenious inventions, we marvel at the power of man over nature and indulge at times in rather highflown metaphors of harnessing the lightning, taming the wind and bringing the tempestuous ocean into subjection, we do well to remember, at least in the background of our consciousness, the fable of the fly that sat on the axle of the chariot wheel and said, "What a dust I do raise." We do not control the forces of nature. We do not know why they act as they do. We find out if we can whither the chariot is going, and then light on the axle and ride. But even so—the discovery of the modus operandi of nature is a task grand and enduring enough to engage the ingenuity of men for all time.

Biology is not very old, but biological problems and biological theories are present in every age and in every nation, in poetry, religion, philosophy or superstition; in whatever form the thought of man has been embodied.

I wish briefly to sketch the development of two biological theories which have effected changes in our view of the natural world, and to indi-

cate some of their applications to the practical affairs. I have chosen spontaneous generation and evolution.

Spontaneous generation, or the occasional direct derivation of a living organism from inorganic or dead substance, is a notion whose history is lost in remotest antiquity. Greek and Roman philosophers and poets, the writers of the old and new Testaments, the school men of the middle ages, and even scientists, all believed in it; or rather no one doubted it until comparatively recent times. St. Isidor of Seville, for example, tells us that bees are generated from decomposed veal, beetles from horseflesh, grasshoppers from mules and scorpions from crabs.

William Harvey, discoverer of the circulation, and foremost physiologist of his time, did not discredit spontaneous generation. It was still the prevailing doctrine of the seventeenth century. Soon after Harvey's death, however, an Italian physician and scholar, Francesco Redi, put the particular cases of alleged spontaneous generation of insects to experimental test. He placed a piece of meat in a jar, exposed it to the light in warm weather, and found that in a few days it swarmed with maggots. But over another similar jar he tied some fine gauze and in this one, though the meat decayed, no maggots appeared. The explanation was clear, when the flies, attracted by the odor of the meat, laid their eggs upon the gauze.

"These experiments," says Huxley, "seem almost childishly simple, and one wonders how it was that no one ever thought of them before. Simple as they are, however, they are worthy of most careful study, for every piece of experimental work since done in regard to this subject has been shaped on the model furnished by the Italian philosopher."

It is of interest to observe that Redi was given an opportunity to defend himself against the charge of impugning the authority of the Scriptures, for the generation of bees from the carcass of a dead lion was affirmed to be the origin of the riddle with which Samson perplexed the Philistines.

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

He fought the battle successfully and with the result that, among the three following generations of men, belief in spontaneous generation was as rare as it had been common before. When, however, toward the end of the eighteenth century, the compound microscope, which had come into use among scientists, revealed a new world of microscopic organisms, the whole question was reopened. Clear water or even boiled water, and clean hay or meat, placed in a vessel and tightly sealed, would, after a few hours or days, swarm with minute animalcules.

Whence came they?

For more than half a century experiments made by brilliant investigators yielded contradictory results, for new and unexpected difficulties kept arising until, when Pasteur came upon the scene, it appeared hopeless that a definite conclusion could ever be reached. The whole subject was, by most scientists, relegated to the barren realm of theoretical and fantastic speculation.

In 1860 Pasteur wrote to a friend, "I am hoping to mark a decisive step very soon by solving, without the least confusion, the celebrated question of spontaneous generation. ***** There

is so much confusion, together with so much passion, on both sides, that I shall require the accuracy of an arithmetical problem to convince my opponents by my conclusions. I intend to attain even that."

The anxiety of his best friends, when they heard of his proposed undertaking, shows that the solid men of the time considered that the whole subject of spontaneous generation, as a scientific problem, was fruitless. They remonstrated with Pasteur and begged him not to waste his fine talents. "You will never find your way out," cried his old friend and advisor Biot. "I would advise no one to dwell too long upon such a subject," was the diplomatic advice of another. Pasteur, nevertheless, feeling that the decision of the matter one way or the other was an imperative necessity in the progress of his investigations, went to work at it.

By a series of ingenious experiments and controls, recalling those of Redi by their clean cut and simple directness, he proved that the alleged cases of spontaneous generation of micro-organisms had no basis in fact. The demonstrations were of two types. The so-called generative media, once free from germs, never produced them, if the entrance of solid particles was excluded. On the other hand, micro-organisms of this or that particular kind could at pleasure be introduced into the same sterile media, and there would thrive. Hence the two-fold deduction: the alleged generative media do not produce the micro-organisms, and, when microbes appear in a new place, they or their immediate progenitors have been brought to that place in the form of solid particles, borne by the air, by a liquid, or by a solid body to which particles can stick. Heat, light, electricity, magnetism, terrestrial and personal, do not create nor convey micro-örganisms.

Multitudinous objections, developed by more than half a century of rhetorical debate upon the subject, were already awaiting his theory. But objections and criticisms, rhetorical and real, he answered by experimental tests and ocular demonstrations. The famous experiment of the flask and the bent tube is characteristic in its simplicity and adequacy. The criticism had been made that the heating of the air in the flask containing the bouillon, or even the straining of air through a cotton plug, might destroy the qualities necessary to the spontaneous engendering of life. Pasteur, accordingly, took two similar flasks of sterile culture media, each furnished with a long fine tube admitting the air freely. The one tube he left pointing up straight, but the other he bent over so that it pointed downwards. All the other conditions were identical. "The bouillon of the first flask," he said, "will soon become turbid, because the germs that are floating in the air will drop down the tube. That in the second flask will remain clear indefinitely, for solid germs do not drop up, and therefore will not enter the flask through the tube that points downward." His prediction was, of course, correct.

Slowly, but surely, objections and doubts were overcome by the persistent bombarding of Pasteur's trained and organized common sense. In the generation of micro-organisms, as well as of ordinary animals and plants, it is a constant method of

nature that every living individual is derived from a previously existing similar organism. The fire of life is not rekindled, but rather the living coals pass on from one generation to the next.

Whence arose, then, the first organism, was repeatedly asked of him. "We must bow before that mystery," said Pasteur. The question of the primeval origin of life is not involved in the statement of this law, just as the question of the origin of matter is not involved in the statement of the law of gravitation or of the conservation of matter. These physical laws are more comprehensive, but in the fields of their operation they are apparently no more constant.

The practical applications of this theory are a familiar topic, but there is little danger of exaggerating their importance. Pasteur, himself, soon applied the theory to the study of the hereditary disease of the silk worm which had, during the fifteen years previous, caused a loss to the province of Alais alone of 120,000,000 francs. He found the organisms responsible for the disease, worked out their life history, invented a method for their diagnosis and their destruction so simple that working girls could apply it; he restored the industry and he vindicated the wisdom of the Minister of Agriculture in sending for this purpose a "mere chemist" rather than a practical cultivator of silk worms.

The application of his theory to the study of anthrax in domestic animals is memorable from its putting an end to the annual tribute of many million francs which for years the farmers had paid to this fatal disease, and hardly less so from the dramatic features of the investigations and experiments. In some instances the origin of the infection was so obscure that it was difficult to doubt that it had arisen spontaneously, as for example when healthy sheep, isolated in a pasture, would suddenly contract the disease. In this case it was proved, step by step, that earth-worms had carried up the germs of the disease from the buried carcasses of sheep which had previously died of it, and had left these death-dealing organisms upon the grass.

Napoleon expressed surprise that Pasteur did not give some attention to financial emoluments, for it was evident that any one of several of his researches might easily have made him many times a millionaire. The value of his discoveries on fermentations of beer and wine was immense. "Pasteur's discoveries alone," said Huxley, in a public lecture before the Royal Society of London, "would suffice to cover the war indemnity of five milliards [five thousand million] paid by France to Germany in 1870."

In front of the Pasteur Institute in Paris is a small bronze figure of a child attacked by a mad dog, and on the wall of the waiting room there hangs a large map of Europe upon which is indicated by circles the distribution of similar Pasteur institutes for the treatment of hydrophobia. Within the circles are marked the number of cases cured of that pitiful malady. The visitor is indeed deaf to whom these two objects alone cannot tell the immortality of Louis Pasteur. Pasteur lies in the midst of his laboratory in which his work goes steadily on. On the side walls of the tomb are inscribed in mosaic a long list of his discoveries and their dates, and these are the only inscriptions.

No one of the applications I have referred to, nor all of them together, can compare in their value to mankind with the importance of the fundamental hypothesis upon which all were based. Upon it has been built a new medicine and a new surgery. The hypothesis is the foundation of municipal and military sanitation. Is it carrying a rhetorical figure too far to say that on the outcome of the experiment of the flask of bouillon and the bent tube depended the fate of Japan (in the late war with Russia?)

The President of the American Medical Association, in his recent address, compares our record in the Spanish War with that of Japan in the war with Russia. We had 14 deaths from diseases to 1 from wounds. The Japanese had 4 deaths from wounds to 1 from disease, a difference of 56 hundred per cent. This was due to the fact "that their medical officers were throughly organized and in sanitary matters supreme." "The knowledge which they used," he says, "was obtained in western institutions."

The splendid discovery of the cause and prevention of yellow fever is still green in our memory, but one lesson has been often drawn from it which must, I fear, be unlearned, namely that filth breeds disease. "The sanitary board cleaned up the filth of Havana and the fever fled." With what complacent satisfaction did the speckless New England matron read these lines. Now, as a matter of fact, the filth of Havana did not breed yellow fever and some of the outbreaks were worst in the cleanest parts of the city. Mosquitoes conveyed the germs and the real sanitation consisted in preventing mosquitoes from becoming loaded. Doubtless the cleaning was a wholesome thing for the city on general principles, but its effect is likely to be misinterpreted. Cleanliness is next to Godliness, but in one respect it is a more dangerous thing, for the realization of cleanliness may disarm one against the insidious attacks of the pathogenic microbe which may lurk invisible in the most limpid water and the cleanest milk. Microbes come from microbes and not from filth. This is the hardest lesson of sanitation and hygiene.

In January, 1860, when Pasteur expressed his hope soon to be able to prove that micro-organisms did not arise spontaneously, but came by natural descent from preceding micro-organisms, Darwin's "Origin of Species" had recently appeared, a continuous argument from cover to cover that species of animals and plants did not arise spontaneously nor by a special act of creation, but rather by natural descent from a preceding species. The real coincidence, however, consists in the fact that the two great generalizations in biology arrived at by widely separated paths of research had met and united.

Their unity was not generally evident, it is true, until many misconceptions surrounding the hypothesis of organic evolution were cleared away, and I regret to say that to some it is not evident yet, for even nowadays an occasional article appears announcing in a tone of exultation, ill concealed, that evolution has collapsed.

This opinion, if it can be dignified by that name, arises, apparently, out of an entire misconception of what the theory of evolution is, and out of a lack

of real acquaintance with the evidence upon which it rests.

It is not the theory that man came from a monkey. You may recollect the doggerel attributed, I think, to Francis Power Cobbe,

"There was an ape in the days that were earlier,
Centuries passed and his hair became curlier,
Centuries more and his thumb gave a twist,
And he was a man and a positivist."

It is not the theory that a continuous progession has taken place so that the animals and plants of to-day are always more elaborate in their structure than were any of their ancestors. On the contrary many animals and plants now exist which bear evident marks of racial degeneration, for example the tape worm.

Again evolution is not natural selection. In a recent address on the progress of biology during the 19th century Oscar Hertwig took occasion to emphasize the assertion that Huxley made several years ago, "If the Darwinian hypothesis were swept away evolution would still stand where it was."

But amusement treads on the heels of astonishment when the fact that no case of spontaneous generation has ever been observed is turned against the theory of evolution.

Finally, the theory of evolution is not a fetish set up by the sullen conspiracy of profane and wanton atheists who are seeking to drive God out of the universe.

Regarding the nature and extent of the data upon which the theory of evolution rests, there is also not a little misapprehension. Is there one of us who has not been told that the evidences of evolution are derived solely from the discovery of a skull found in an old well or quarry, which, by a long stretch of imagination, is supposed to have belonged to the missing link between man and the monkey; or from the uncovering of a group of scattered bones in Java, also the alleged property of the ape man; or from these and as many more isolated discoveries of questionable interpretation? In reality the finding of the Neanderthal skull, or the bones of the *Pithecanthropos erectus* have about the same relation to the evidences of evolution as the fall of the Campanile has to the evidences of the law of gravitation.

But in the crowd of the uninitiated the theory of evolution has its partisans. I well remember the remark of an old gentleman who, in spite of his gray hairs, proposed to keep up with the procession of modern thought. After looking through a microscope at a stained section which, even had the instrument been focused to his eye, would have revealed very little, he observed gravely and impressively, "I cannot understand how any one who gazes upon such wondrous objects can fail to believe in evolution."

To state the matter in untechnical terms the doctrine of evolution maintains that every individual organism of any considerable complexity (and the term organism always implies complexity) is begotten of a previous organism.

Now there is geological evidence amounting to certainty that the living species of birds have existed but a short time upon the earth, a short time in geological chronology. To illustrate, then, the theory of organic evolution from a particular example, there was a time relatively not long ago, when not a specimen of the English

sparrow existed upon the earth. To this fact I think no modern scientist, evolutionist or otherwise, would offer the slightest objection.

Whence and how came the English sparrows? The evolutionist answers that every individual sparrow comes from its own parents. But you say there was a time when no English sparrow existed! We thus arrive at the predicament of an unfortunate man who was interrogated by his wife with regard to the whence and how of a collection of empty bottles found by her in the cellar. "I don't know, he replied thoughtfully and truthfully, "I never brought home any empty bottles." The bottles were not originally empty; the sparrows were not originally English. The bottles, most likely, were not emptied all at once, and we believe that the sparrows did not become English all at once. The English sparrows were derived from sparrows not of this species through structural changes which probably took place gradually, and the empty bottles were derived from bottles not of this character by spiritual changes which most likely were gradual.

Like most things the theory of evolution is not appreciated until it is contrasted with its antithesis. Thus we find Mr. Hennessey observing that the moon brings to mankind a greater blessing than does the sun for the moon shines at night when otherwise it would be dark. He does not appreciate the sun. The antithesis of the theory of organic evolution is that of so-called special creation; the theory that the first members of each species are especially created and immediately endowed with their permanent characteristics. There is no blood relationship between individuals of different species and therefore no genealogical tree comprising more than one species. Mankind has his own genesis and deuteronomy.

The two hypotheses are fundamentally different. They are mutually exclusive. Each is the negation of the other. Moreover, there seems to be no other self-consistent answer to the question. There is no middle ground. Either the horse has been, in past generations, a horse to his remotest ancestor, or else his remote ancestors were something so different from the horse of today that they must be designated as a different species.

What are the evidences that evolution is or that special creation is not the actual modus operandi? The facts of paleontology, of comparative anatomy, of embryological development, of geographical distribution of plants and animals, of physiology and of physiological psychology, in short the biological discoveries of the 19th century, all together compose a body of evidence which has proved very convincing.

But there is one kind of evidence which is more direct. We know from thousands of careful and detailed observations extending over all the groups of animals and plants, from the lowest to the highest, and including man himself, that every individual organism is at one time an actual component part of the body of its parent, in precisely the same literal sense that a leaf is a component part of the tree. This is a fact not known one hundred years ago, but one which is easy to demonstrate with modern methods. There are no exceptions and I would hazard the guess that this law has been directly demonstrated as many times

as has the law that two bodies attract each other with a force which varies directly as their masses and inversely as the square of their distances. We do not doubt that the law of gravitation applies to all terrestrial objects now, though tested in relatively few, and we assume that it applied throughout geological time. Is it a greater assumption, if we say that the process of generation which applies to all grades of plants and animals now, also obtained throughout geological time? Is there the slightest evidence that it did not? On the contrary the fossil animals that we know all belong to the same great groups and in very many cases to the same families and genera as the present ones in which this process is directly observed and is the only process known.

Out of this hypothesis of evolution, or the so-called descent theory, arise immediately two questions. What makes the offspring differ from their parents, and what makes these differences accumulate until they become so great as to con-titute the characters of the new species?

Almost exactly a hundred years ago Lamarck, a pioneer evolutionist, tried to answer both questions at once. When individuals come into a new enviroment, he argued, it is obvious that they must try to meet the new requirements. They become more active than before in this respect and less so in that. Now we know from common experience that use makes the arm stronger, the fingers more deft and the senses more acute and discriminating, while lack of use has the opposite effect. Thus the individual can adapt himself to a considerable degree to his new surroundings. The offspring, of course, inherit the characters of their parents and they too try to meet the same requirements and more nearly succeed, for they have a better start. They again produce offspring and so by continual acquisition and transmission, the new characters accumulate until the requirements are met and a new equilibrium established.

Lamarck's explanation did not prove to be satisfactory and for half a century the whole question of evolution was practically laid on the table. Darwin in 1859 called it up for discussion. He presented a great body of carefully sifted and correlated facts derived from various sources, together with a clear and plausible explanation of the modus operandi of evolution. He did not pretend to explain very clearly why offspring differ from their parents. He started with the observed fact that they do differ and explained how the differences may be accumulated little by little, by means of the now familiar factor of elimination of the unfit and selection of the fit.

Time has shown that this explanation is more or less satisfactory, but that as Darwin himself foresaw, the explanation of the individual variation itself is extremely important. By what modus operandi do the offspring come to differ from their parents? What is heredity? Investigation of this subject has marked a new epoch in Biology.

Weismann about twenty years ago set the ball rolling by asserting that characters acquired during the lifetime of the individual are never transmitted to the offspring. Conversely the offspring do inherit characters which the parents have lost. The latter part of this proposition seems at first a para-

dox and the first one an absurdity. Two things are clear, namely that this problem is amenable to experiment and that the experiments have so far resulted in convincing a very great many naturalists, who have studied the matter most closely, that Weismann was right.

Some of the experiments are old and familiar. The tails of sheep are cut off when the sheep are very young, but the offspring still inherit the tails. If then by "inheritance" you mean that offspring get their characteristics from the body of the parent, you have here indeed a paradox, for you have said that the lambs get their tails from parents which have none. But the parent sheep had tails when they were born? Exactly so! It is the characteristics they possessed *when they were born*, or earlier, that count, in inheritance.

Birth or hatching, however, is only an incident in the career of an individual—an incident which among various animals may happen at very different periods. The individual may be three weeks old, or he may be two years old, when he is born. The Weismannian for many reasons believes that the characters which an individual can transmit to its offspring are only those which it possessed, not only when it was born but when it started out in its individual existence. *They reside in the germ itself.*

This conclusion has, in my opinion, already done a great service by clearing the way to the real problem of heredity. "Every one knows" says Bateson "that somewhere hidden among the phenomena (of heredity and variation) there must be principles which in ways untraced are ordering the destinies of living things." Will the ways and methods be traced as the mysterious origin of microbes was traced by Pasteur and his disciples? Aud if so, what good will come out of it?

The new century has only commenced but already two general facts have been discovered which have lighted up dark places in the mystery of heredity, and promise to penetrate into it much farther. These are "Mutation" and "Mendelism."

For several years the biological conscience has been gradually aroused to the conviction that so-called freaks or sports among plants and animals have not received the consideration that was due them. About two hundred years ago, fossils were regarded—or rather disregarded—as "freaks of nature," but later these stones which the builders rejected were given a very important place in the foundation of natural science. And history repeats itself. It has been shown that some of these sudden variations, these large differences which occur fully formed in the offspring, are characters which breed true. They may become the permanent possessions of the race and, furthermore, they are often inherited in a different way than the usual variations, with which naturalists have dealt. These variations are named "mutations."

A possible deduction from these facts is that the evolution of new types of organisms may after all progress sometimes by jumps, and the old aphorism "natura non facit saltum" may meet the fate of so many of the old ideas. The double feet in cats, the angora coat in rabbits and guinea pigs, the albino character of many spe-

cies and many other structural peculiarties have apparently risen, not by slow gradation but by mutation. Another inference, however, which is supported by many other facts, bears *directly* on the question of heredity, namely, mutations are due to changes in the organization of the germ before it commences its development.

Many of Luther Burbank's famous novelties have evidently arisen, or have arisen part way, as mutations. The stoneless plum, the spineless cactus, are cases in point. How did this "wizard of horticulture" produce the stoneless plum—a fruit so anomalous that an eminent American botanist declared it an impossibility (until he saw it)? The famous Dutch botanist de Vries, in telling of a recent visit to Luther Burbank, said he long ago had made up his mind to ask Burbank, if he ever had the opportunity, "what secret method or happy coincidence had enabled him to effect such a fundamental change in a plant." "I put my question to him" he says, "convinced that on the answer depended largely the scientific value of our visit, and I was surprised at the simple and unexpected reply, 'About two centuries ago they knew in France a plum without a stone and I bought the fruit and raised a plant in order to cross it with others of my prunes.' "

The story of the production of the spineless cactus is not essentially different. Specimens of the Opuntia were collected from Mexico, South America and many other countries. "Among the specimens one was accidentally found withont prickles on the leaves, and another one with no thorns on the young shoots." By crossing, the negative characters were combined and a cactus was produced which has no thorns.

Of course, no idea of the genius of the remarkable man is conveyed by a brief mention of these two results, but it is superfluous to exploit his work before an American audience. His patient, judicious, devoted work in selecting and crossing varieties will palpably increase the wealth of his country.

Most of Burbank's work is done with perennial plants and in this he has a peculiar advantage over the breeder of annual plants or of animals. For, if one "sport" is found or one crossing or selection, the task is finished. By the processes of slipping and grafting, one individual may, so to speak, be divided up and may furnish the world with plants without producing a single seed. It would obviously be difficult for the navel orange to reproduce by seeds.

To produce a new variety which will breed true from the seed is altogether a different matter. It is well known that potatoes or apples, raised from the seed of the very choicest varieties, are very uncertain products. Some may be good but in the majority the magic combination on which excellence depends is lost.

A similar breaking up of characters is a too well known phenomenon in animal breeding. An enthusiastic tyro in poultry raising may buy at a fancy price a pair of blue Andalusian fowls whose pedigree is wound with blue ribbons. To his disgust he finds that about one-half their chickens turn out to be either black or else splashed white and are not blue at all.

On inquiring into this apparent fraud, however, he is consoled by the fact that it is always so with this variety

of fowls. The strain *has* been carefully bred and selected for a long time but the desired color character never has and apparently never will become fixed.

On the other hand were these birds trees the desired character could be perpetuated by slips and grafts which would show no "throwing back".

What is the biological significance of these hereditary phenomena whereby the offspring raised from the seeds or eggs, even when both parents are of pure stock, show widely *different* characters, while those raised from a twig, a leaf, or even a minute bud do not? For we have said that, without exception, the germ cells, both male and female, are actual living portions of the body in the same literal sense that a twig, a leaf, or a bud is. Why from the one part do we get reproduction with variation, from another part reproduction with extreme variation?

The problem of animal breeding, and a large phase of the problem of evolution, have already narrowed down to the question of heredity, and now the problem of heredity depends upon the analysis of germ cells considered as vehicles of heredity qualities.

For the purpose of this analysis the garden and the breeding pen are to the biologist what the crucible and test tube are to the chemist. The chemist observes that water under certain conditions becomes dissociated into H and O, neither of which resembles the parent substance. Similarly the biologist who breeds pure Andalusian fowls observes that, when the germ cells produce new individuals, in some the blue character has been dissociated into black and a peculiar white, each of them different from the parent character. He concludes, by means of precisely the same logic as the chemist uses, that the blue character is a compound.

The practical breeder has long observed the same thing and has drawn a different conclusion, a very practical conclusion, untainted with theory: viz. that the blue thoroughbreds have the incorrigible failing of throwing whites and blacks, which specimens he condemns with the significant epithet "wasters."

The main point of the Mendel's hypothesis is that an actual dissociation of characters takes place in the formation of the germ cells of an individual (plant or animal), so that *two kinds* of germ cells are formed in equal number, each kind distinguished by bearing some of the parental characters and by lacking others. Germ cells, therefore, though they *are* literally a part of the "body corporate" differ from those other parts which are also capable of reproducing the body—such as leaves or buds of certain trees; for the latter contain *all* the characters.

In the germs the characters are separated not in the sense that color, for example, goes into one germ and not into the other. Rather the characters of the body are doublets—two colors exist side by side in the body. When germs are formed the doublet color separates into its two components. If the body color is a doublet of two *similar* color units—say black and black—then all of the germ cells will, of course, be alike in respect to this character. But if, on the other hand, the color is a doublet of two different kinds of units, say black and a peculiar white (and this sort of

a doublet gives blue in the Andalusian fowls) then when, in the formation of germs, it separates into its units, one unit goes into one germ and one into another; one germ is, therefore, a carrier of black another of white, and, moreover, the two sorts of germs are of equal number.

This recalls the chemical molecules which are made up sometimes of two or more atoms of one kind, and again of two or more atoms of different kinds.

On the Mendelian hypothesis, therefore, the occurrence of "wasters" among the chicks reared from the thoroughbred birds is explained as follows.

Starting with the two parent birds: in each the blue color is a doublet, composed of a black and a white unit. The germs, therefore, since each of them contains only one unit, are severally either bearers of black or bearers of white.

Fertilization consists in the uniting of two germs and therefore the units of color are combined into a doublet again in the new individual. In our illustration it is clear that black bearing germs may unite with their likes and the doublet then is black; there is no white possibility or blue possibility for the bird that develops from a fertilized egg of this kind. The bird always turns out to be black. It is a black "waster."

The white "waster" is, of course, derived in the same manner from the union of two white germs.

Moreover, it is readily seen that the chances are equal of black uniting with black and of white with white. So the black "wasters" should be, on the average, equal in number to the whites. And it is so.

Supposing that the white bearing germs unite with black, or what is the same thing, black with white, then the color doublet is formed of a black and a white component, and such a doublet is expressed in this bird as blue. The chances of this combination are of course just twice those of either of the others. So the blue fowls should be twice as many as either kind of "wasters." The proportion should be one black "waster," two blue thoroughbreds,one white "waster"—25 per cent, 50 per cent, 25 per cent.

This is easily tested in rapidly breeding plants and animals, and has been proved over and over again, not only in respect to color but in respect to other characters, such as Angora coat, extra toes, shape of the seed or pod in case of peas, etc.

When several kinds of characters are taken into consideration instead of one, the possible combinations become very numerous, but they can be readily calculated by algebraic formulæ. And experience has already proved that when the young are counted out the results approximate the theoretical calculation as closely, in the most complex, as in the simplest cases.

There can be only one interpretation of these facts—namely, that in a large number of cases in widely different groups of both animals and plants characters are unshuffled in the formation of germs and are shuffled together again in the process of fertilization into new combinations which are often very different from any which previously existed. It follows that a character which has come down through a long line of ancestors, may be utterly eradicated in one generation, and its place taken by another character; and con-

versely, a new permanent character can just as suddenly be introduced into a race.

From the theoretical point of view Mendelism is of far reaching significance, especially when considered together with mutation. It furnishes the key to that long standing enigma of heredity—the variation from parent to offspring. It shows how variations can, and do, arise without the transmission of characters which have been acquired during the lifetime of the parents. It shows how the other great factor in evolution, *natural selection* has been, able to accomplish what formerly had seemed impossible for it to do; and, at the same time, it relieves *natural selection* of some awkward responsibilities. In brief it extends the horizon in many directions and clarifies the view of the relations among organisms and of the relation of man to the rest of the living world.

From the practical point of view, it is, I believe, destined to become of the highest value. It gives for the first time a grasp of the principles of breeding by which we can predict *what* may be expected and *when* it may be expected.

Already an excellent new and stable variety of wheat has been created by combining the good qualities and eliminating the bad qualities of two stocks; and this result was accomplished, not after a long and laborious course of crossing and selection of the (apparent) best, according to the appropriately named "try-everything" method, but was accomplished in two generations.

But when we remember how slowly military sanitation in our country has profited by the knowledge that Japan proved to be adequate, we must not expect the greatest results all at once.

The problem of increasing the world's food production and the production of other necessities or commodities depending upon plants and animals, is imminent. It will not be solved by the discovery of new continents but largely by the improvements in the constructive methods of that basic industry of the world—Agriculture.

During the last century the empirical methods of medicine, surgery and sanitation, and of many great industries have been reconstructed and placed on a rational basis by means of the application of scientfic theory.

I believe that the application of biological principles will in this century effect a similar reconstruction of the present empirical methods of agriculture, forestry, and even sociology. Then we shall have still another proof that in the advancement of Science and in the progress of industries based upon Science, theory directs practice and practice reflects light upon theory. This is a general truth, which is well expressed in Whitman's epigram.

"Theory without fact is phantasy:
But fact without theory is chaos!"

DR. MEAD'S POEM.

VERMONT.

Our thought goes sweeping backward o'er the past,
And once again in solemn splendor stand
Primeval forests, stretching far and wide
From lake and river to the mountains grand;

Like some fair gem long hid within the earth,
A zone of emerald wilderness,—concealed
Within great nature's lonely waste by leagues
And leagues of mountain, forest, stream and field.

While eastward, o'er the deep, the white man
dreams
Of conquest and has vision of free lands—
An empire he shall help to build within
The wild, with sweat of blood and toil of
hands.

A great explorer comes from out the North,
And sails the lake that soon shall bear his
name;
That soon by clash of arms, and traffic's course,
And peaceful Summer shores, shall win its
fame.

A tawny wolf kept guard about the hills
Of Rome; but here, a mountain tipped with
snow,
"The Couchant Lion", is the royal guard,
And champion of the vales and hills below.

Then came the brave adventurer—his task
To polish this rough gem. With sturdy
blows
He cleared the fields; his rifle kept at bay
The savage and the other woodland foes.

As Romulus and Remus grew to love
The Roman hills, so these green hills grew
dear
To youth and maid who pledged their faith
and life
Within the cabin of the pioneer.

Old Benning Wentworth made his "royal
grants,"
The Yorker too; but with a ready zeal,
The Yankee closed the bargain up, and
stamped
The saucy Yorker with his beechen seal.

Then fields grew broad. The genial sun drew
from
The virgin soil a goodly harvest store,
And dreams of peace were sweet, when war's
dread cloud
Threw shadows dark across each cabin door.

The first blood of the war was shed within
The Grants, and in a temple reared to law;
Young William French laid down his precious
life
For Freedom's cause, while Justice wept in
awe.

And when the strife was on, her dauntless
sons
Came forth to win a fame that ne'er shall
fade.

"Green Mountain Boys" they called their
name, and for
An emblem wore the hemlock green cock-
ade.

Not with tumultuous hail of shot and shell,
Did they the grim Ticonderoga take.
Like Greeks before the walls of Troy, they
seized
With stratagem the fortress on the Lake.

While Allen cursed and beat the bolted door,
The blinking Delaplace got out of bed.
"In Great Jehovah's name, and Congress' too,
Give up thy sword!" the doughty Ethan
said.

At Hubbardton the day was lost to us,
Though red-coat troops could gain but
little cheer;
For Warner with his stalwart mountain band
Made Frazier buy his scanty victory dear.

Upon the field of Bennington, the "Boys"
Won great renown; and as the tale we read
Our hearts beat high with joy and pride to
know
Dame Molly Stark wore not a widow's weed.

It was an August day; the fields were ripe
With wheat, when right and left, from near
and far,
Green Mountain Boys poured in the shot, and
struck
The blow that turned misfortune's tide of
war.

As when the year's untimely snows disperse
In freshets wild, beneath the sun of May,
So Britain's robber bands, before the flash
Of patriots' eyes, dispersed at close of day.

And when at length war's banner, red with
gore,
Was furled, and freedom laughed with well
earned mirth,
The Grants were left alone, with neither name
Nor place among the nations of the earth.

Like some coquette, with many proffered
hands,
But saucy still to love's solicitude,
This daughter of the everlasting hills
Her many suitors met with answer rude.

Old Massachusetts spoke a word, while brave
New Hampshire fain would have her for a
bride,

New York was bold; the girl seemed not
averse
To Canada upon the other side.

But Congress, lover shy, at last woke up
To take a hand in this flirtation game;
Spoke out the longed-for word, and asked her,
please
At once to fix the day and change her name.

Vermont contrived to break the omen ill,
The fateful spell of number ten and three;
The Emerald State became a lucky-stone,
To clasp the hearts of colonists set free.

But there were other days of strife, when war's
Tumultuous tocsin rang through all the
land;
The Mountain State sent forth her loyal sons,
Successors of the old Green Mountain Band.

Beneath the stars of many battle fields
Thy liberty-inspired children lie.
They saw the gleaming torch of Freedom
blaze,
And in her cause they pledged to live and
die.

No slave could ever breathe this air, so calm,
So pure—the fetters broke and set him free.
Here, first in all the sisterhood of states,
The negro was accorded liberty.

'Tis not alone on reeking battlefields
Our sires have writ the name, so large and
fair,
Of this brave Commonwealth; but deeds of
peace
And gentler arts must in her glories share.

These rough, big-fisted men that felled the
oak,
And dammed the stream, and tilled the
rugged earth,
Knew well the value of high thoughts—the
book,
The teacher, and the school that gave them
birth.

In ancient Greece the teacher sat within
A sculptured hall or paced, with easy stride,
A lordly grove where works of art divine
And nature's perfumed breath together vied.

The soft blue sky above, the ripple of
A fountain's spray, the song of bird, the
warm
Salubrious atmosphere, all lent their aid
To give man's deeper thoughts a subtle
charm.

But here the master sat in hall of logs;
At best, a district school-house painted red,
Where rows of sturdy children scratched the
slate
And tardily his stern behest obeyed.

The great box-stove sent out a radiant breath
That set the master's weathered cheeks
aglow;
While Boreas from behind administered
Perpetual chills fresh from the drifting snow.

But in his heart there glowed a high-born
hope
Which rough and wintry winds could never
chill.
He yearned to write his name among the
heights,
Such glorious dreams had set him all athrill.

And so from district schools, and hilside farms,
And forest camps they pressed towards
college halls.
They spurned the narrow life, the sordid aim,
Which oft the mind and soul of man en-
thralls.

For more than five score years two colleges
Have beckoned youth to drink at wisdom's
fount;
The lessons taught, the lofty themes instilled,
The life-work planned, no pen can e'er
recount.

We boast no Plato or Praxiteles,
But yet philosophy and art we claim
Are well dispersed; the ardent love of truth
And beauty does a multitude inflame.

Old Rome went down before the Vandal and
The Goth. That is, the rough barbaric
weight
Of life crushed out the boasted liberty
And culture left in that decadent state.

O Commonwealth! thy glory is in laws
And justice stately as thy mountains gre n,
That shall preserve thine ancient heritage
Of freedom, and shall keep thy scutcheon
clean.

Thy glory is in culture deep and true,
Diffusive as the genial light of day.

Wide may it spread to city, hamlet, and
To farm, to guide and prosper well thy way!

Thy golden age, all intershot with light
Of heaven, lies not behind thee but before.
May childrens' children love thee well and seek
Thy good adown Time's lengthening corridor.

CLASS DAY EXERCISES.

The Class Day Exercises were held on the college campus on Tuesday afternoon at 2 o'clock. The program was as follows:

Planting of the Ivy, - - Senior Class
Address by the President, - - Justin Mark Ricker
Ivy Oration, - - - George Kimball
Will and Presentation, - - Clifford DeForest Cushman
Class Oration, - - Harold Riford Bird
Class History, - - May Ella Peabody
Class Poem, - - Florence E. Duncan
Class Prophecy, - - - Alice Duncan

After the speaking came the usual class pipe of peace, class yells, and college songs.

The wives of the faculty gave the annual Faculty Tea in the library immediately after the class day exercises. This was a very enjoyable social event, attended by many of the alumni and their friends.

At 3 o'clock came the annual meeting of the Phi Beta Kappa fraternity. The following members of the graduating class were initiated: Alice L. Duncan, David A. Hooker, George E. Kimball, Anne F. Smith, Pauline A. Smith, Inez M. Stevens.

PRIZE SPEAKING.

The prize speaking contests, Tuesday evening, drew the usual large crowd.

PROGRAM.

PARKER CONTEST.

Music.

1. The Return of Regulus, - Kellog
RALPH BENJAMIN DELANO.
2. Liberty and Union, - - Webster
CLIFTON STARR HADLEY.
3. The New South, - - - Grady
ERNEST LOUIS KING.
4. The Traitor's Death Bed, - Lippard
DANIEL JONES RICKER.
5. The Minute-men of '75, - Curtis
OSCAR JULIUS WILLIAMS.

Music.

MERRILL CONTEST.

1. The Death of Garfield, - Blaine
GUY HAROLD FISHER.
2. The Desolation of the Carnatic, Burke
WILLIAM HENRY HAYFORD.
3. A Eulogy on Lafayette, - Everett
MOODY DOLE HOLMES.
4. The University the Training Camp of the Future, - - - - Grady
MRRRILL SPENCER JUNE.

Music.

5. Humanity's Cause Triumphant, Thurston
JAMES LYMAN LOVEJOY.
6. The Founders of Vermont, Stafford
SAMUEL BARRETT PETTENGILL, JR.
7. The Grave of Napoleon, Anonymous
JAMES LEIGH RICHMOND.
8. A Eulogy on Wendell Phillips, Curtis
LYMAN BURT TOBIN.

Music.

AWARD OF PRIZES.

The prizes were awarded as follows:

PARKER CONTEST.

First—Daniel J. Ricker.
Second—Clifton S. Hadley.

MERRILL CONTEST.

First—James L. Richmond.
Second—Moody D. Holmes.
Third—Lyman B Tobin.
Fourth—Samuel B. Pettengill, Jr.

COMMENCEMENT DAY.

The regular meeting of the Associated Alumni was held at the college chapel on Wednesday at 8:30 o'clock.

The nominating committee presented the following report which was adopted:

President—E. W. Howe, '69.

Vice-Presidents—W. M. Ross, '86; C. A. Adams, '95; C. A. Mead, '91.

Secretary-Treasurer—E. C. Bryant, '91.

Orator—R. M. Collins, '89.

Alternate Orator—F. D. Boynton, '91.

Poet—P. C. Hoyt, '89.

Alternate Poet—Miss E. L. Dean, '00.

Central Committee—C. B. Wright, T. E. Boyce, '76, A. D. Wetherell, '05.

Necrological Committee — H. E. Boyce, '00; T. E. Boyce, '76; Dr. S. S. Eddy, '94.

Professor Howard reported the progress which has been made in the compilation of the Necrology and its preparation for publication. The report of the treasurer was also presented.

THE SOLDIERS' TABLET.

At the close of the meeting a memorial tablet, "In Memory of the Soldiers from Middlebury College in the Civil War of 1861-1865," was unveiled by L. C. Squire, '04, a member of the class presenting the tablet to the college. Rev. E. J. Ranslow, '66, a veteran of the civil war, made an eloquent and stirring speech of dedication.

It is greatly to be regretted that Mr. Ranslow's admirable address cannot be presented here, but as it was given without manuscript or notes it has been found impossible to reproduce it.

THE EATON MEMORIAL PORTRAIT.

An oil portrait of Professor William Wells Eaton was then unveiled. This portrait was given by those who came under the instruction of Professor Eaton during his long service in the College, and is a loving tribute of their appreciation of his services as a teacher and a kind and helpful friend. Professor Sanford made very appropriate remarks and read the following paper from the pen of John M. Thomas, '90:

At the Commencement of 1905, it was suggested by Prof. Walter E. Howard that former pupils of the late Professor Eaton secure a portrait for presentation to the College. Mr. John A. Fletcher, class of 1887, readily consented to act as treasurer of any funds that might be secured, and I was asked to correspond with those of the alumni who had attended the instruction of Professor Eaton. During the summer a personal letter was sent to over two hundred and fifty graduates and former students. It was estimated that about $150 would be sufficient, and as it was desired that as many as possible have part in the gift, contributions of small amounts were suggested. The replies came so promptly and generously that the success of the project was assured immediately, and not only was every expense connected with the placing of the portrait provided for, but a small balance was left for the purchase of books for the Greek Department in the Library.

The matter of a satisfactory portrait required thoughtful attention. Professor Eaton served the College for twenty-three years, and it was asking not a little of an artist to produce a likeness which would satisfy both those who knew him in the freshness and vigor of his earlier years at Middlebury, and also the larger number who

remembered him as the years of faithful toil and unremitting responsibility and anxiety for the College and for each of his pupils had drawn the care lines on his face. Fortunately one was at hand who had known our good friend during the entire period, who had seen him often in lighter moments, caught his attitudes in public speech, and watched his reverent step as he served at the holy communion in church, and by her speaking likeness, in which she has blended reverence and kindliness, thoughtfulness and friendliness, Miss Parker has placed the pupils of Professor Eaton under very great obligation.

More than a compensation for the labors connected with the securing of this portrait has been had in the opportunity to note the affection and honor in which Professor Eaton was held. Few were content to send a check. Grateful testimony to benefits received in the south corner classroom over the old cistern accompanied almost every letter. Men who had forgotten their Greek had not forgotten the man who taught it. Something of the culture he had imbibed from the soft accents and exact niceties of Attic speech, from the incomparable sense of beauty which was regnant in the race that civilized the world, something too of the gentle truthfulness and manly honor which were the first things about him, had entered the souls of those who had been blessed with four years of his almost daily presence, and sentences of grateful testimony came spontaneously. It was evident from these appreciative letters that their writers regarded Professor Eaton as among those most influential in the making of their manhood.

It was pleasant to see how little things were remembered,—the invariable winding of the watch-chain around the watch as he laid it on the table at the beginning of the hour, the characteristic curling of the right foot about the left ankle or around the chair leg, the knowing smile that rebuked more than all storms and threats of other teachers. To have known this man was in itself an education, in character not less than in culture.

Professor Eaton was first of all good. Honor, integrity, fidelity to duty, were chief elements in his manhood. Yet he was not less a man of culture. A master of facts, a pattern of accuracy and thoroughness, he was no mere book-worm. He knew as a man, not as an antiquarian. That which he knew found its way to the soul of him and made him a noble example of that high culture which classical learning seems best fitted to produce. If our alma mater had done nothing more than to bring the beautiful, refining spirit of Professor Eaton into contact with two or three hundred young students, she would have justified her life abundantly. No university is so rich as to provide in laboratories and museums the equivalent of the energy and beauty of that noble soul. Men make men—not acids and dynamos—and of all the men who have contributed to the making of New England manhood, none filled with greater devotion and greater honor the sphere that was allotted him than did William Wells Eaton, whose likeness his pupils gratefully preserve that coming generations may know what manner of men they were who labored to make our College true to her ideals in hard and trying days.

The annual procession of trustees, faculty, alumni, and undergraduates marched to the Congregational church at 10:30 o'clock Wednesday morning. The program of exercises follows:

MUSIC.

Prayer.

Salutatory Addresses

ANNE FREEMAN SMITH.

Oration, The Call of the Ideal

HAROLD RIFORD BIRD.

Essay, The Influence of Scientific Study

HARRIET ISABELLE COLE.

Philosophical Essay, The Developement of Individuality

ALICE LOTTIE DUNCAN.

MUSIC.

Essay, The Music of the Past

FLORENCE EMMA DUNCAN.

Philosophical Oration, The Broad View

DAVID ASHLEY HOOKER.

Historical Oration, William the Silent, the Man and His Work

* GEORGE EDWIN KIMBALL

Essay, College Influence on Character

ANNIE ELIZABETH METCALF.

MUSIC.

Oration, The Young Men of Today

JUSTIN MARK RICKER.

Literary Essay, Matthew Arnold, The Poet of Doubt

INEZ MAE STEVENS.

Oration, Socialism

HERBERT GODFREY TAYLOR.

MUSIC.

Essay, with Valedictory Addresses, The Trained Appreciation

PAULINE ALLIS SMITH.

CONFERRING OF DEGREES.

BENEDICTION.

* Excused from Speaking.

Commencement honors were awarded to Pauline Allis Smith, Anne Freeman Smith, Inez Mae Stevens, Alice Lottie Duncan, David Ashley Hooker, George Edwin Kimball.

Highest honors in German were awarded to Irene Elizabeth Henry.

Highest honors in Chemistry were awarded to Harriet Isabelle Cole and Justin Mark Ricker.

Highest honors in English were awarded to Inez Mae Stevens.

Highest honors in History were awarded to George Edwin Kimball.

The degree of Master of Arts in Chemistry was conferred upon David Charles Caldwell, class of 1905.

Honorary degrees of Doctor of Laws were conferred upon Hon. William P. Dillingham, U. S. Senator, and Charles M. Mead, D. D., and the degree of Doctor of Divinity upon Rev. R. R. Davies, of Vergennes.

The annual Corporation Dinner was given at the Addison House at 2 o'clock. President Brainerd was toastmaster. The speeches were varied and interesting.

The Commencement Concert was given at 8 o'clock in the Congregational church by Doring's Military Orchestra Band and the Apollo Quartet of Boston.

PROGRAMME.

1. Overture—"William Tell," Rossini

DORING'S ORCHESTRA.

2. "On the Sea," Buck

QUARTET.

3. "Lend Me Your Aid," Gounod

MR. HOLDEN.

4. Recital—"The Mysterious Postal Card,"

MR. KENDALL.

5. Violin Solo—"Hungarian Rhapsody," Hauser

MR. DAVID STULMAKER.

6. "Jenk's Compound," Macy

QUARTET.

7. "The Mighty Deep," Jude

MR. MCGOWAN.

8. { *a* "Old Black Joe," Foster
   { *b* "Carry Me Back to Old Virginny," arr. Greely

QUARTET.

9. Moon Moths—Andante—Moderato—Andante, Kussner

DORING'S ORCHESTRA.

10. Recital—"An Important Debate,"
MR. KENDALL.
11. "Cradle Song," Vannah
MR. PAINE.
12. "Old Kent Road," Smith
QUARTET.
13. Selection—"Dolly Dollars," Herber
DORING'S ORCHESTRA.

Immediately following the concert came the President's reception at his home on Seminary street, and the Commencement ball in the opera house.

ALUMNI AND NON-GRADUATES IN ATTENDANCE AT COMMENCEMENT.

1854.
Thomas H. McLeod, Middlebury.
1856.
William H. Nichols, Randolph.
1860.
Henry P. Higley, Castleton.
1864.
George H. Bailey, Ferrisburg.
Ezra Brainerd, Middlebury.
Lewis H. Hemenway, Manchester.
1866.
N. R. Nichols, Sudbury.
E. J. Ranslow, Swanton.
1869.
Rufus C. Flagg, Newport.
1870.
T. P. D. Matthews, Middlebury.
1874.
E. D. Ellis, Poultney.
1876.
Thos. E. Boyce, Middlebury.
Edward Dana, Rutland.
1882.
Carroll B. Ross, West Rutland.
1887.
John A. Fletcher, Middlebury.
1890.
B. W. Sherman, Chicago, Ill.
A. D. Mead, Providence, R. I.
1891.
Ernest C. Bryant, Middlebury.
1893.
James B. Donoway, Middlebury.
1894.
Ira H. La Fleur, Middlebury.
1897.
J. A. Cadwell, Proctor.
1898.
H. A. Hinman, Belmont, Cal.
Lucia E. Avery, Middlebury.
Joseph A. Peck, Middlebury.
1899.
Frank W. Cady, Evanston, Ill.
Anna Nichols Bosworth, Bristol.
1900.
E. C. Hooker, New York City.
A. B. Willmarth, Middlebury.
Samuel B. Botsford, Buffalo, N. Y.
Thomas A. Carlson, Shoreham.
Herbert E. Boyce, Winchendon, Mass.
1901.
Reid Langdon Carr, New York City.
Rena E. Avery, Catskill, N. Y.
R. S. Stearns, Bridgeport, Conn.
Nellie I. Button, Mt. Pleasant, Pa.
B. L. Stafford, Rutland.
1903.
L. R. Noble, Pittsford.
Lena B. Ingalsbe, Boston, Mass.
George M. Janes, Becket, Mass.
Maude Smith Gooding, Rutland.
Elizabeth M. Salisbury, Somerville, Mass.
Lottie M. Hull, Shoreham.
1904.
Philip E. Mellen, Middlebury.
G. M. Weld, New Haven.
Florence E. Perley, Enosburg Falls.
L. C. Squire, Council Bluffs, Iowa.
A. W. Eddy, New Haven.
Harry F. Markoff, West Rutland.
L. E. Sunderland, Chicago, Ill.
L. Mabel Merrill, Middlebury.
1905.
Lena Goodwin, Marblehead, Mass.
A. D. Wetherell, Middlebury.
Prudence Stickney, Middlebury.
Frances Warner, Middlebury.
Bessie B. Freeto, Marblehead, Mass.
R. M. Pickard, DeKalb Jct., N. Y.

This number of THE CAMPUS should have been out the week after Commencement. The delay was unavoidable. A page of explanations or a volume of excuses would do no good. They are therefore omitted.

COLLEGE CHRISTIAN ASSOCIATIONS.

Y. W. C. A.

The Advisory Board entertained the Association women at a musical at Mrs. Bryant's on May 19.

Five women went to Silver Bay to the Conference June 22—July 2,—Myrtle Mosier, Inez Cook, Marguerite Harwood, Rachel Pike and Annie Gerry.

Miss M. Dean Moffat, of the Congregational Home Missionary Society, spoke to the women, May 23, on the work in Vermont.

Y. M. C. A.

The Y. M. C. A. this year has very much to be grateful for. The year began with an interest in Nashville and closed with an interest in Northfield. At the present writing four of our Middlebury Y. M. C. A. men are enjoying the privileges of Northfield. Some six hundred men from the leading colleges of the country are represented. To say that the conference is helpful would be putting it mildly. The contact with the different college men, the exchange of views, the ever elevating religious influences, are conducive to that wider development so essential to the college man. The conference addresses and their appeal to higher manhood are of vital significance. The opening address was given by Dean Bosworth of Oberlin, Ohio, from the Scripture, "Repent for the kingdom of God is at hand." In this address Professor Bosworth showed the necessity of honest thinking in the various fields of religious and secular activity. The Bible classes under Dr. Barton (Middlebury) were of special interest. Our only regret is the fact of the smallness of our delegation and our inability to represent our college fully and to bring to our alma mater that higher and more important vision of "Soul Responsibility" which belongs to her.

FRATERNITIES.

CHI PSI.

Alpha Mu of Chi Psi held its annual May ball, May 22, in the hall under the postoffice. The committee had the walls very prettily decorated with pennants and pictures, and the guests voted it a most enjoyable event. The chaperones were Mrs. Farnsworth and Mrs. Stewart.

On Saturday, June 23, the fraternity went on the annual boat ride. The party of thirty was chaperoned by Mrs. Cushman, Mrs. Stewart, and Mrs. Henry.

They left on the morning sleeper, had breakfast at the Van Ness at Burlington, and at 8:40 a. m. boarded the steamer Vermont for a trip up the lake and back. The party all seemed to enjoy themselves, notwithstanding the fact that it rained most of the day. On the return trip, they sighted the "Victor" from Vergennes, which had on board the Delta Upsilon fraternity. College yells were exchanged, which served to enliven the already pleasant spirits of the company. The remainder of the ride to Burlington was made interesting by the antics of the camera fiends. On reaching the "Queen City," the party went at once to the hotel, where they dined, and waited for the train. They arrived in Middlebury at 9:26, somewhat tired but happy.

KAPPA DELTA RHO.

On Saturday, June 23, the Kappa Delta Rho fraternity left Middlebury at about six a. m. and drove to Vergennes. Here they took the launch, Blanche, for Burlington where they had dinner. They returned in the afternoon to Vergennes, where they had supper at the Stevens House, and reached Middlebury about midnight. All report a most enjoyable trip.

ALPHA CHI.

Alpha Chi entertained the Faculty at a musical on Friday evening, May 25.

The following alumnae returned for Commencement: Lucia Avery, '98; Rena Avery, '01; Elizabeth Salisbury, '02; Alice Brainerd, '04; Maude Tucker, '04; Lena Goodwin, '05; Prudence Stickney, '05; Bessie Freeto, '05.

The seniors received their friends at the rooms on Monday evening, June 25.

LOCAL NOTES.

On May 9, a very enjoyable benefit concert under the auspices of the Athletic Association, was given in the town hall.

PROGRAM.

PART I.

Two Piano Quartette, Overture to Ruy Blas, Mendelssohn

MISS PINNEY, MRS. STEWART, MRS. HENCKELS, MRS. NOBLE.

Vocal Duets,

(*a*) "I Would That My Love," Mendelssohn

(*b*) "Go, Pretty Rose," Theo. Merzials

MRS. HILL, MRS. EDDY.

Reading—Selected.

MISS MCLEOD.

Flute Solo, "La Favorite," Donizetti

MR. HENCKELS.

Vocal Quartette, "Love's Old Sweet Dream," Molloy-Parks

MESSRS. RODEHEAVER, MAGGS, STEVENS AND PEACH.

Two Piano Duet, "I Puritani," Bellini-Behr

MRS. MCGILTON, MRS. HENCKELS.

PART 2.

Character Scene, "A Pair of Lunatics,"

MISS MCLEOD, MR. HOLMES.

Soprano Solo, Two Old Irish Ballads, Old Melodies

MRS. HOWARD.

Violin Solo, (*a*) Obertass, Wieuowski

(*b*) Humoresk, Dvorak

MISS CHAPMAN.

Reading—Selected,

MR HOLMES.

Vocal Duet, "The Herald of Spring," W. Cooke

MRS. HILL, MRS. EDDY.

Two Pianos, Valse Brilliante, Moskowski

MRS. HENCKELS, MRS. NOBLE, MISS PINNEY, MRS. STEWART.

Glee, "Tripping Lightly," Marzo

LADIES' GLEE CLUB.

The college Glee Clubs gave a joint concert on the evening of May 29th. The ladies' club was trained by Mrs. Howard and the men's club by Mr. Rodeheaver. Both clubs did excellent work.

PROGRAM.

"The Song of the Vikings," Fanning

GLEE CLUBS.

Male Quartet, "Slumber Soft," Mohring

MESSRS. RHODEHEAVER, MAGGS, STEVENS AND PEACH.

"May Dance," Macy

LADIES' GLEE CLUB.

Duett, "Serenade Aragonaise," Fagans

MRS. HOWARD AND MR. RODEHEAVER.

"Happy Songs of Long Ago," Nevin

MEN'S GLEE CLUB.

"Minuet," Stair

LADIES' GLEE CLUB.

Cornet Solo, with Violin and Piano, Selected

MESSRS. LOVEJOY, HADLEY AND OLMSTED.

"Nesting in a New York Tree."—Solo, Cohen

MISS PIKE.

Chorus of Eight Voices.

"Alice, Where Art Thou?" Ascher

MEN'S GLEE CLUB.

College Songs, Selected

GLEE CLUBS.

The base ball season closed with the usual freshman-sophomore and Greek-barbarian games. The sophomores won by a score of 8 to 7, and, in marked contrast with the usual conditions, the barbarians had some difficulty in winning by a score of 10 to 9.

OBITUARY.

PROF. J. W. HUNT, '47.

Prof. John William Hunt, for nearly forty years a resident and teacher in this city, died at his daughter's home in Erie, Pa., April 4, 1906, in his eighty-fifth year. The youngest of eleven children, he was born April 16, 1821, in Jay, N. Y., a little village of the Adirondacks. On reaching his fifteenth year he decided to secure a broader education than could be obtained in his native village and started out, afoot and alone, walking a distance of 125 miles in the snow to Meriden, N. H., where he entered a school to prepare for college.

Under great difficulties his earnest efforts were at last rewarded, and in 1843 he was admitted to the freshman class of Middlebury college, from which institution he graduated in 1847.

While preparing for college and during his college term he employed his vacations in teaching in Middleboro, North Bridgewater, (now Brockton) and Braintree, in Massachusetts, and in Hartford, Vt., and Peru, N. Y. After graduation he opened a school of his own in North Bridgewater, Mass. In March, 1848, he married Miss Rouette Selwyn Thompson, of New Bedford, Mass., and the same year took charge of the Boys' High School in Plymouth, Mass. In 1850 he was called to Newton Center, Mass., to take charge of the grammar and high school.

In 1856, in the same place, he opened a private school, "Crystal Lake Seminary," where he remained nine years, fitting for college many of the now prominent men throughout the United States.

His health becoming impaired he was obliged to seek a warmer climate, and in 1866 he was called to this city to take charge of a grammar school, and was at once awarded a prominent place as instructor and manager in the public school system of Washington. He subsequently opened a private school for boys called the English and Classical Preparatory School, on 4 1-2 street, where young men were fitted for college, West Point and Annapolis. He was principal of this school for thirty years, when physical infirmities compelled him to take up the less arduous duties of teaching private pupils in his home. There several attaches of legations were instructed in English and mathematics and some of Washington's best known citizens were fitted for college. This work he continued until his eighty-first year, when his health and strength failing him, he left Washington and retired to his daughter's home in Erie.

For 40 years he was a very earnest and active worker in the New Jerusalem church (Swedenborgian) of this city, giving unselfish and loyal support to

its needs. As chairman of the church committee, or superintendent of the Sunday school, he was untiring in his efforts to increase their usefulness. His wife and five children are dead, and two children, Mrs. Rouette F. Cranch, of Erie, Pa., and Ida W. Hunt of this city, survive them.

Funeral services were held this afternoon at Wright's chapel, Dr. Frank Sewall officiating. The honorary pallbearers were: Judge Job Barnard, Dr. R. B. Donaldson, Dr. Charles B. Gilbert, Mr. John Hintz and Major L. P. Williams. Active pall-bearers: Mr. George Butterfield, Dr. E. A. Balloch, Prof. Theo. I. King, Mr. James Henry Smith, Dr. H. M. Schooley and Mr. William Williams.

The interment was in Rock Creek Cemetery.—*Washington, (D. C.) Evening Star.*

REV. BENJAMIN LABAREE, '54.

Dr. Labaree died at sea May 14, 1906, while returning from Persia, his chosen missionary field. He had undertaken the journey at the advice of his physician, and hoped to secure relief from his disease through a surgical operation. He was accompanied by his son, Rev. Robert McEwen Labaree, who went out to take the place of his brother, Rev. Benjamin Woods Labaree, a martyr in that field.

The funeral service in New York was held in the chapel of the Fifth Avenue Presbyterian church, on the corner of 55th street. The officers and friends of the Presbyterian Board of Foreign Missions and a large number of kindred and former associates were present. Among the latter was Dr. Cobb, secretary of the Board of Foreign Missions of the Reformed Church, a playmate of Dr. Labaree in early boyhood.

The Rev. J. Ross Stevenson of the Fifth Avenue Church offered prayer. The commemoration address was delivered by Mr. Robert A. Spear, a Secretary of the Board. He spoke with deep feeling of the life and services of Dr. Labaree, who had been Assistant Secretary of the Board for four yesrs, and was intimately known and highly esteemed at the Presbyterian House. Mr. Spear said that from the time he heard of Dr. Labaree's death these words had been much in his mind,—All to Jesus I surrender, I surrender *all.* Dr. Labaree's life exemplified that entire surrender. Undemonstrative, not visionary, not impulsive, he yet lived in close communion with the Redeemer, desiring most of all to do His will. Dr. Labaree was well advanced in years, yet his spirit was young, and he constantly sought to acquire a higher standard of character and efficiency in his chosen field.

Dr. Labaree returned to Persia in 1899, after the death of his wife and daughter. In a letter to Mr. Spear he had expressed an intense desire to see a higher consecration on the part of those engaged in missionary work. Mr. Spear said that his desire had been, to some degree, fulfilled.

Dr. Labaree was born on home-missionary ground, at Columbia, Tennessee, in 1834. This town was the residence of James K. Polk, eleventh president of the United States. Dr. Labaree's mother died when her son was very young. It was her wish that he should not pass his boyhood in the midst of slavery, and at her dying request the family returned to the

North. Her faith and prayers were answered by the ministry of her two sons for nearly fifty years in the Foreign and Home Mission Fields.

Dr. Labaree graduated from Middlebury in the class of 1854. There were some present at the funeral service who remembered him in his undergraduate days. His father was then president of the college, but this fact did not make him assuming or conceited. His standing in college was excellent. He taught near Pittsburg, Pa., for two years after graduation. He married in 1860 Miss Elizabeth Edwards Woods, woman of ability and culture, whose ancestors had long "walked with God." Six children were born to them, three of whom survive.

Dr. Labarre was a ripe scholar, and his literary work in Persia was important. He revised the Old and New Testaments in modern Syriac, and supervised the printing of the Bible in the same language. He translated the Four Gospels into Ayerbaijan Turkish. He was the editor of "Rays of Light," a Syrian paper. He published many articles in missionary periodicals. All of his work shows the same accurate scholarship and sound judgment.

At the funeral service in New York there were many expressions of sorrow for the personal bereavement of kindred and friends and for the loss of one who for many years had been a pillar of strength in the westorian mission. But above this feeling of sorrow an atmosphere of triumph and solemn joy prevailed. That God should have permitted any human being to lead such a life—so long, so consecrated, so useful, so triumphant—seemed almost to banish the sense of loss. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It may well carry a thrill of joy to the heart of alma mater that her sons can so live and die. The old campus grows more sacred with the addition of such memories. It is indeed something to be a student there and tread the same walks which were trodden by Fisk and Parsons, Winslow and Bingham, Farnsworth and Labaree, and many others, most of whom no longer tread the paths of earth. Middlebury, though one of the smaller colleges, is like Bethlehem, not the least of those out of which has gone spiritual power.

ALUMNI NOTES.

[The alumni are again reminded that the success of this department depends on their co-operation in giving us notes. All communications should be addressed to "THE MIDDLEBURY CAMPUS."]

'56. Judge W. H. Nichols was present at commencement, but has been very ill at his home in Randolph since.

'64. Erwin A. Hasseltine was renominated for Judge of Probate by the recent Addison County Republican convention.

'64. Dr. John A. Mead has been nominated for representative in the legislature by the Republicans of Rutland.

'68. Prof. Edwin H. Higley, of the Groton School, has a year's leave of absence which he will spend abroad, a good part of the time in Vienna.

'69. Eugene E. Sheldon died at

his home in Little Falls, N. Y., June 28th.

'70. News has been received of the recent death of Edson S. Wellington at his home in Pittsfield, Ill.

'73. Rev. George W. Brooks, of Dorchester, Mass., has been spending some part of the summer with friends in Middlebury.

'74. A. Louis Miner is now living in Manchester, Vt.

'74. George M. Wright is spending the summer traveling abroad.

'75. Rev. Lawrence Phelps has resigned his pastorate in Leominister, Mass.

'76. Dr. Julius W. Abernethy is in Europe this summer.

'79. Prof. Henry W. Hurlbert will spend the next year in Russia studying especially some phases of the Greek church.

'81. Dr. Edward M. Parker has been very ill with blood poisoning at his home in Washington, D. C.

'83. Charles B. F. Palmer died June 22. A biographical sketch by W. W. Gay will appear in the next number of the Campus.

'88. Seymour Edgerton and Mrs. Edgerton have been visiting friends in Vermont this summer. He has been practising law in Chicago since 1890.

'89. Professor Prentiss Hoyt and family have been in Middlebury and vicinity a few weeks this vacation.

'90. Dr. Edwin B. Clift, of Fair Haven, was nominated for Congress by the recent Democratic convention for the 1st District of Vermont.

'91. Rev. Ira E. Pinney has recently been called to a pastorate in Lamoille County.

'95. Mr. and Mrs. Charles A. Adams, of Adams, Mass. are now the proud parents of a son.

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'96. Professor Charles W. Prentiss, of the Washington State University, recently met with a serious accident while collecting specimens in a remote place, losing much blood before getting help. He was in a hospital for some time, but as soon as he was able to travel he came to Middlebury where he has been rapidly convalescing.

'98. Florence Allen has resigned her position as assistant teacher in the Hudson, N. Y., High School where she has been for the last four years. She is spending the summer at her home in Brattleboro.

'98. Robert L. Rice's address is 48 Gluck Building, Niagara Falls, N. Y.

'98. W. H. Botsford resigned the principalship of the Bristol High School at the close of the school year and will begin the practice of the law, probably in Rutland.

'98. Herbert A. Hinman has been appointed to a responsible school position in California.

'99 and ex '99. Ernest J. Waterman has a son twenty-five inches tall; and his twin sister, Mrs. Ethel Waterman Boyden, has a daughter—dimensions not given.

'99. Frank W. Cady has been appointed professor of English in McKendree College, Lebanon, Ill.

'00. Herbert E. Boyce is assisting in the college library.

'01. Fred J. Bailey is spending the congressional vacation in the office of F. C. Partridge in Proctor, and presumably learning both law and politics.

'02. George R. Drake graduated in medicine at the Pennsylvania University this summer and has a hospital position in that state for the coming year.

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'02. Julius A. Wilcox has bought the family homestead in Bridport, but will continue his law studies.

'03. Claude F. Lester's address is 237 Westfield, Ave., Elizabeth, N. J.

'03. Frank R. Ingalsbe graduated at the Massachusetts Institute of Technology this summer and will teach there the coming year.

'03. L. R. Noble has resigned the principalship of the Pittsford High School and will study law.

'04. Leslie E. Sunderland, of the Chicago Theological Seminary, has been in Vermont this summer.

'05. The marriage of James F. Taylor to Miss Katherine Manville Brown, of Berkshire, N. Y. occurred August eighteenth.

'05. Charles B. Weld is at work on a ranch in Dakota.

'05. Miss Milliken will teach French and German in the Rutland High School the coming year.

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[*Continued from inside of front cover.*]

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The Faculty, under the direction of the Corporation, give to the first third of each class, on the basis of scholarship, honorary appointments for Commencement. Those receiving these appointments are eligible for election to the Phi Beta Kappa Society, provided that they have attained an average rank for the entire course of eighty-five per cent.

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CALENDAR.

1906

January 9, Tuesday, 8.45 A. M.—Winter Term begins.
February 11, Sunday—Day of Prayer for Colleges.
February 22, Thursday—College Banquet. Washington's Birthday.
March 23, Friday—Winter Term ends.

SPRING VACATION OF TEN DAYS.

April 3, Tuesday, 8.45 A. M.—Spring Term begins.
May 30, Wednesday—Memorial Day.
June 24, Sunday, 10.45 A. M.—Baccalaureate Sermon. 8.00 P. M.—Anniversary of the Christian Associations.
June 25, Monday—Class Day.
June 26, Tuesday, 10.00 A. M.—Preliminary Meeting of the Associated Alumni. 11.00 A. M.—Anniversary of the Associated Alumni. 3.00 P. M.—Meeting of the Phi Beta Kappa Society. 8.00 P. M.—Parker and Merrill Prize Speaking.
June 27, Wednesday, 8.30 A. M.—Adjourned Meeting of the Associated Alumni. 10.30 A. M.—Commencement Exercises. 2.00 P. M.—Commencement Dinner. 8.00 P. M.—President's Reception.

SUMMER VACATION OF TWELVE WEEKS.

September 20, Thursday, 8.45 A. M.—Fall Term begins.
December 21, Friday, 12.30 P. M.—Fall Term ends.

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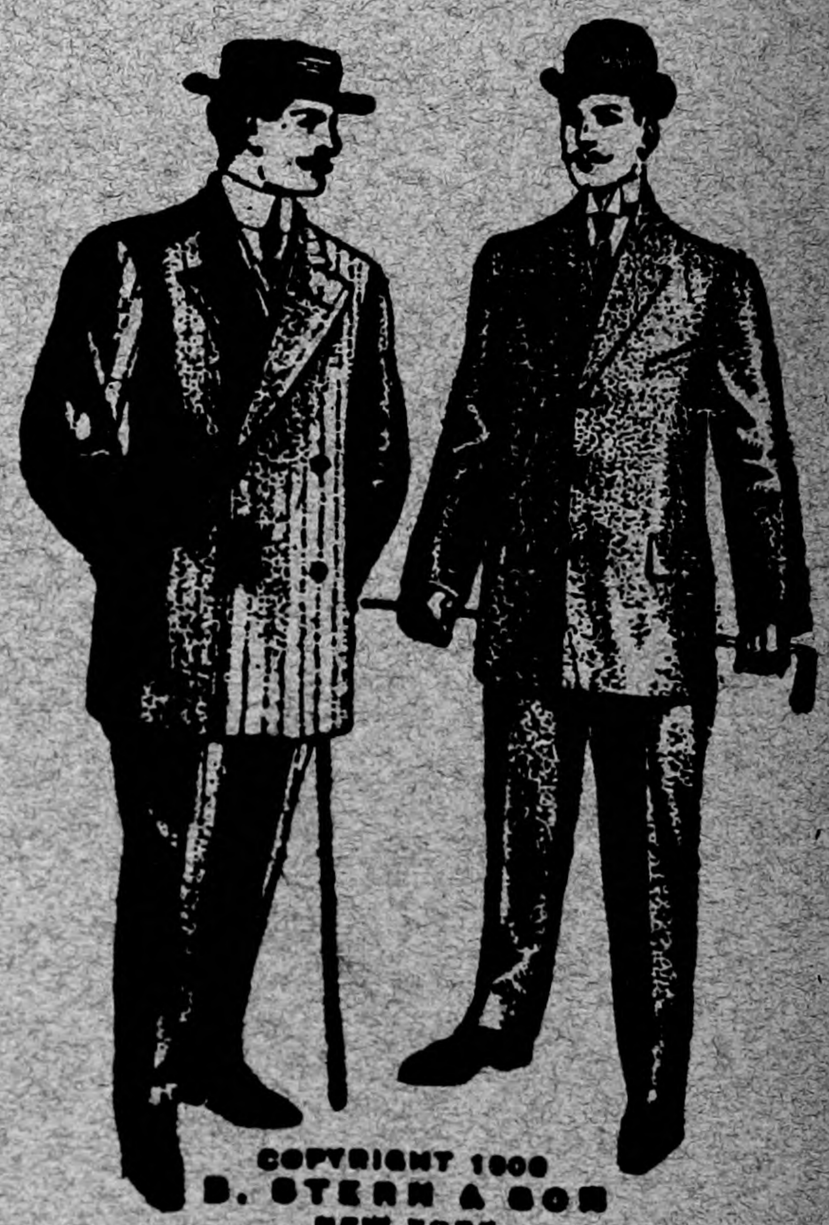

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